

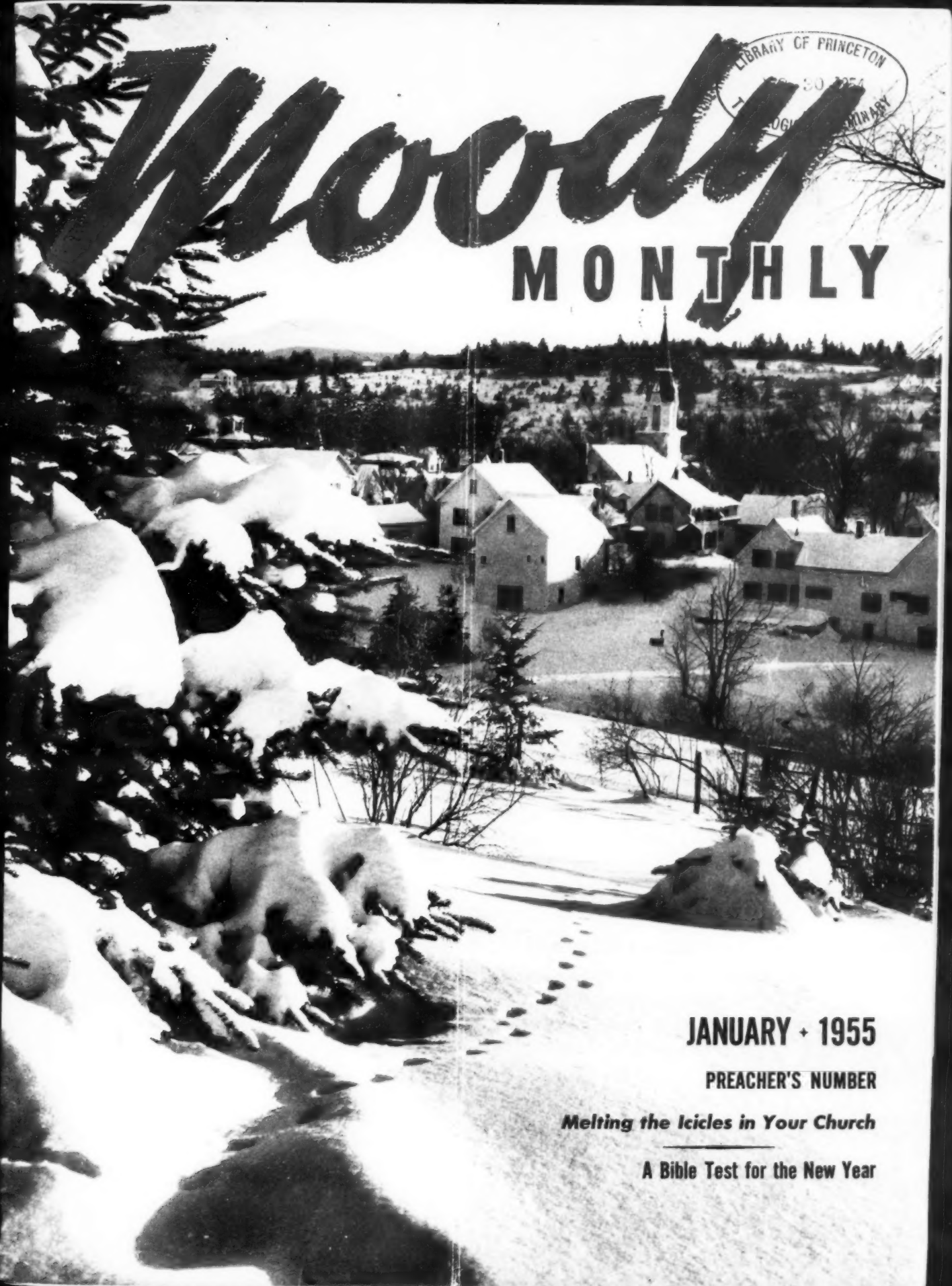
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MOODY BIBLE INSTITUTE

# Moody

## MONTHLY

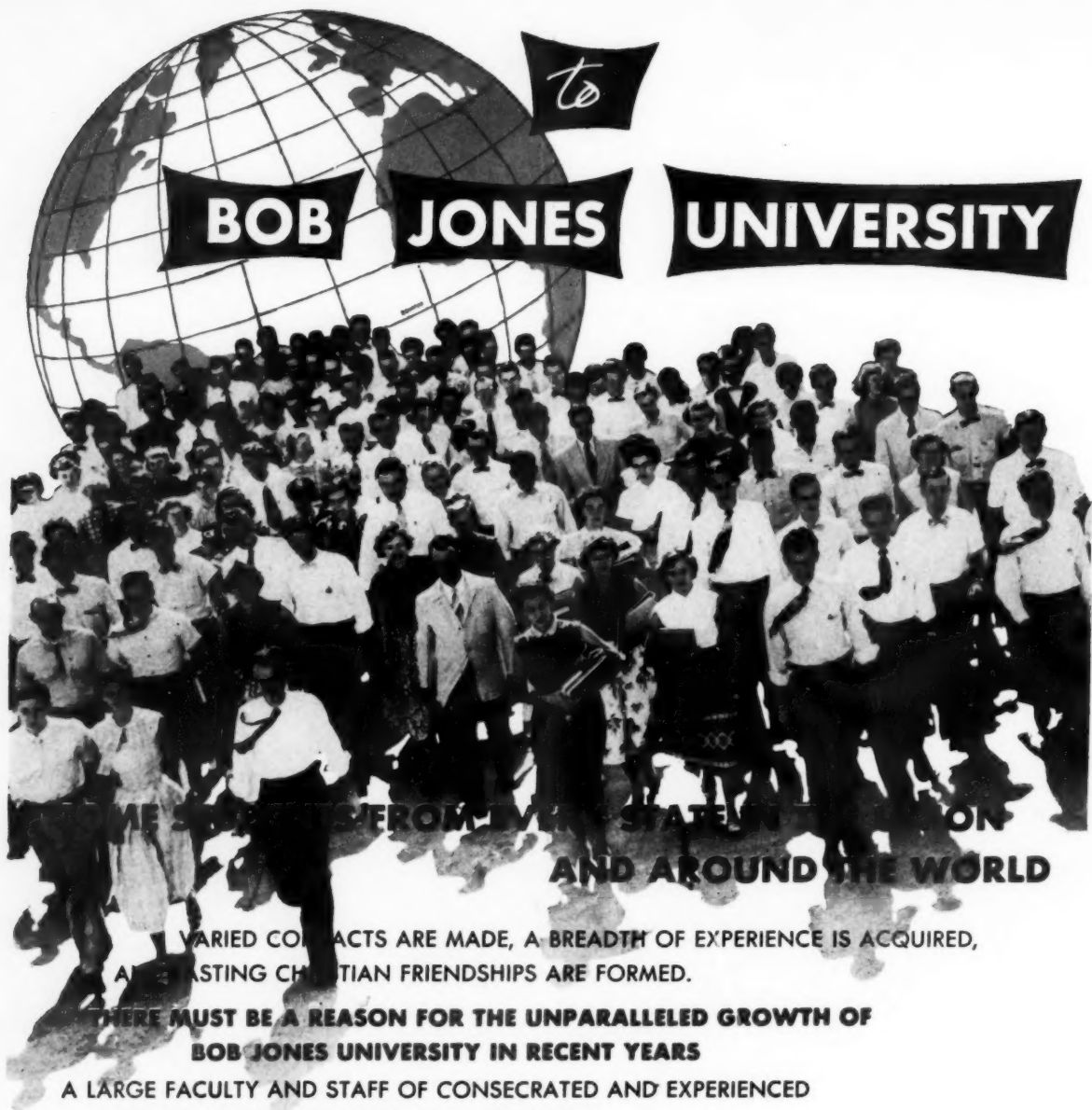


**JANUARY • 1955**

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**JANUARY • 1955**

Volume 55 • No. 5



# MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON *editor-in-chief*  
WAYNE CHRISTIANSON *executive editor*  
WILLIAM BOYLE *circulation manager*

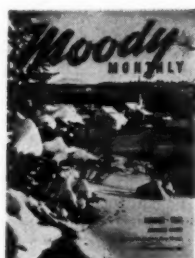
## in this issue

THERE'S MORE than a clue to what's in store for you in this issue in the names of this month's contributors—Vance Havner, Gordon H. Smith, A. W. Tozer and Walter L. Wilson, to mention but a few.

DR. HAVNER is writing especially for preachers in his "Journey from Jugtown," but his article has its implications for the thoughtful layman, too. Missionary Gordon Smith's article comes from one of the world's news hot spots in behalf of people who are being largely overlooked in current discussions of Communism's advance in Indo-China.

DR. TOZER points to several half-forgotten and largely neglected truths to which the Church today must return if it is to have the power and radiance it once knew.

FINALLY, you will want to note the special service feature, "A Bible Test for the New Year," on page 14. Use it to analyze your personal Bible study needs or to gauge the needs of your church, Sunday school or young people's group. The test may be reproduced for such purposes without special permission.



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by DEVANEY

youth supplement  
cover  
by MONKMEYER

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### THIS MONTH'S COVER

WINTER'S WHITE BLANKET again covers much of the earth in dazzling, breath-taking beauty. He who has decreed a different design for each tiny snowflake also has said: "Though your sins be as scarlet, they shall be as white as snow."

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January, 1955

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*One Who Never Leaves Us*

**A**RLEEN herded her youngsters into the car, took her place behind the wheel and turned to wave goodbye.

Mommie, watching through a blur of tears, stepped back from the window lest the hurt show and distress her own children.

For five years they had lived right across the street, Arleen, Gus and their three, and now Mommie's heart ached to see them go. The big moving van, backed into the driveway, seemed to be like a great creature sucking in all the familiar household belongings. Soon Gus would leave in the other car, and the house would stand empty like a thing with unblinking eyes.

Mommie remembered the spring four years ago when Allen was born, just a few weeks after her own Bobbie girl had arrived.

And then the time Taddie broke his arm over on their driveway by falling off Nancy's "trike." Arleen had hurried him in to the doctor because Mommie wasn't home.

The winter Gus had such a serious time with the war injury to his leg, necessitating amputation, the family's heart had gone out to Gus and Arleen, so courageous during it all.

Nancy's tonsils, Gail's long illness, their own brood's times of sickness—first one household and then the other going through one of life's hard places. And it helped to be neighbors.

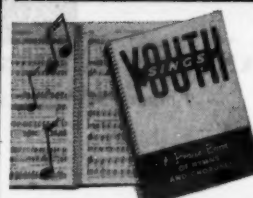
The birthdays, the Christmas joys, the wading pool in summer—even the time Nancy threw the kitten into the pond the same day she and Taddie splashed red paint down the sides of the white garage—how happy the memories!

And then last September when Janie contracted polio and was taken to the hospital, Arleen was there to help by taking Mommie in to the isolation hospital afternoons where at first all she could do was look in through the window.

Through the long weeks until Jane was at home again and walking on crutches,

This monthly feature appears simultaneously in Moody Monthly and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

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the good neighbors were at hand with their kindly sympathy and affection.

It all flashed through Mommie's mind as the gray Chevie drove on down the road and turned the corner to begin the seven-hour drive toward their former neighbors' new home. "Arleen . . ."

Turning away, she walked toward the kitchen, when all at once there was such a comforting sense of the Lord's presence, and the word, "Fear thou not; for I am with thee."

Life is full of separations and lonely places. Relationships change and loved ones are taken from us, but there is One Friend who "sticketh closer than a brother"—One who said, "I will never leave thee, nor forsake thee." No, not for any of the year ahead.

How gracious of Him to whisper at a needy moment, "Fear thou not; for I am with thee."

Moody Monthly



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## Our Moody Readers

### The Billy Graham Issue

We would like to congratulate you on the very fine October issue of *MOODY MONTHLY* devoted exclusively to Billy Graham's London Crusade. Christians everywhere should praise the Lord for raising up such a man of God to fill the need for such a ministry as his in these crucial "hours of decision."

I think your scheme of keeping the individual articles brief was inspired. It certainly makes for easy and quick reading.

In the midst of an era of ever-increasing petty jealousies and competition, which unfortunately is even found in Christian circles, we think you have shown a real spirit of Christian love by devoting an entire issue of your magazine to Dr. Graham.—Henry G. Perry, executive secretary, American Tract Society, New York, N. Y.

### From Bad to Worse?

While I was surprised to find your October number devoted to (what appears to me) the glorification of a human man, it seems that you were not satisfied with this, but are going to continue in your next issue by the story of his wife, and in December you propose to send his picture to be framed. You may omit mine. I believe in evangelism and revivals but not the worship of men.—Alfred E. Swain, Baltimore, Md.

### The Other Side

*MOODY MONTHLY* for October is to treasure all one's life—and pass on.—M. H. Whiteley, Huddersfield, England.

After reading from cover to cover at one sitting, my heart has been singing "What hath God wrought."—Mrs. Ralph Smoker, New Paris, Ind.

Reading it word for word.—Barbara Candee, Prescott, Ariz.

The issue has been a real blessing to my own heart, and I have heartily recommended it to my congregation.—A. M. Dunker, pastor, Dubuque Bible Church, Dubuque, Iowa

I have given thanks to God for such a scalding tears issue.—H. D. Smith, West Lafayette, Ind.

We do not know when we have been more greatly blessed by any one issue... wish it were possible to send a copy to every Christian in this country as well as in the U.S.—David and Esther Schuman, Ottawa, Ont., Can.

As a pastor I gave our people the opportunity to request the "B. G." issue and I was happy for the response.—David Mortensen, Pontiac, Mich.

Congratulations... it's wonderful. Thank God for Billy Graham and others who send out the gospel.—Mrs. John C. Miller, Nachusa, Ill.

... certainly a pleasure to read the fresh, from the heart testimonies from the London Crusade.—Raymond E. Clove, East Liverpool, Ohio

... my heart has been stirred and thrilled. I'll be praying that the London Report will be used to save many souls.—Mrs. A. C. Hazlett, Wyoming, Pa.

It has enabled me to appreciate the London Crusade as I would never other-

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wise have been able to. A challenging and inspirational issue.—Wayne M. Frasier, Groton Baptist Church, Groton, Vt.

Thank you for the report on London Crusade. I hope it will help people determine to stand back of Billy and his team.—Mabel B. Peters, Roxbury, Mass.

The coverage of Billy Graham's London meetings is simply wonderful. How our little prayer band did pray for those meetings! And what a blessing it is now, months later, to read what God did.

As I read *MOODY MONTHLY*—and I couldn't put it down until I had read all concerning the London meetings—it seems to me it can all be summed up in Billy's one sentence, "I had the privilege of being a spectator as God worked His mighty wonders to perform." That's the reason, in my humble opinion, as to why God does use him.—Mrs. Burton Brown, Evansville, Ind.

### Billy's Next Visit

I would like to congratulate you on the excellent coverage given in the October *MOODY MONTHLY* to the Greater London Crusade. It was a great pleasure to read the various reports and to recall the incidents as they took place, but I did notice that beyond a reference in Joan Winmill's testimony on page 25, no mention was made of the film "Souls in Conflict" which was produced by Leonard Reeve. We are having showings in London this month and look forward to seeing it.

It was my privilege to act as counselor and choir member during the crusade and also to do quite a bit of spare time work in the crusade office, including typing letters for Lorne Sanny and others. I enjoyed *MOODY MONTHLY* all the more, therefore, because I know personally a good many of the people pictured and featured therein.

All the Christians in England are looking forward eagerly to Dr. Graham's next visit in May when we hope he will have the Wembley Stadium for three weeks.—Daphne E. Warren, Southall, Middlesex, Eng.

# NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news

for and about  
Christians

## PRESSTIME PARAGRAPHS

Old issues and controversies have been brought into the foreground once more following the appearance of Dr. Donald Grey Barnhouse before the Philadelphia Presbytery with what the Philadelphia *Evening Bulletin* describes as a "statement of humility" expressing a "desire to work in closer fellowship with it." (Item: The Presbytery reprimanded Dr. Barnhouse in 1932 after a two-year period of litigation for a technical breach of church law in failing to make his charges of heresy in the Presbyterian Church through proper channels.) Dr. Barnhouse's statement declared that he had "accepted every ruling of the Presbytery and bowed to its decisions. However," he added, "I have come to realize that some of my personal relationships have suffered because of these past differences and I now recognize that this has been a mistake."

## NEWSQUOTE of the Month

*"In his practical advice to his fellow mortals, Toynbee can be as shallow and commonplace as the next pundit. But there is nothing shallow about the grand conclusion of his Study. He soars above our civilization as he has above all its predecessors. Indeed, he has now lost interest in civilizations as such; they are as transient as the obsolete nation-state; their rise and fall is like the revolving of chariot wheels, and the chariot is religion. If civilizations, including our own, have any purpose, it is to increase mankind's knowledge of God."*

**Story Behind the Quote:** This observation was made in an editorial in *Life* magazine (Nov. 9, 1954) on the completion of scholar-prophet-poet Arnold J. Toynbee's 10-volume, 3,150,000-word, *Study of History*.

Noting the author's warning that America is "spiritually unprepared" to rule his universal state, the editorial charges that "the religion Toynbee wants . . . is not Christianity but a synthesis of the four extant higher religions—Christianity, Hinduism, Islam and Buddhism."

Toynbee's reliance on humility and endurance to bring about his universal state is labeled "a symptom of decay" in the editorial which has its own solution—"Great actions are now also required of us, and these must be in the service of a God whom men can not only believe in but utterly trust."

## New Clean Comic Book Code Seen to Lack Teeth

Evangelicals who held little hope for an acceptable self-imposed policing formula for the nation's comic book industry were not wholly reassured by release of a code of ethics by Charles F. Murphy, code administrator for the Comics Magazine Association of America.

The code contains two major sections—one for editorial matter and one for advertising which appears in the comic books. Adherence to the code, however, is voluntary.

The editorial code prohibits anything which might be an incentive to crime or which exploits horror and terror. It regulates the dialogue of comic book characters and the costumes which they wear. A section lays down rules for reverent treatment of marriage and sex. The code also forbids "ridicule or attack on any religious or racial group."

Twenty-four of the twenty-seven publishers who belong to CMAA have promised to abide by the code. Despite Murphy's threat to "expose" publishers who violate the code, it is exceedingly doubtful if any real solution to the problem has been found.

## "Sunday Politics" Plea Reaches Committee Men

Widespread incidence of "Sunday politics" in the recent national elections has provoked a new campaign to ban such activities by the militant Lord's Day Alliance of the United States. Chairmen of both major parties have been urged to co-operate in a "No Sunday Politics" crusade prior to the presidential election campaign next year.

In letters signed by Melvin M. Forney, general secretary of the Alliance, the chairmen were advised of the "new trend in politics which, we feel, should be discouraged . . . [because] not in the best tradition of the American way."

## Philadelphia Police Fight Teen-Age Feuders

In mid-November a smoldering wave of teen-age gang feuds between "The Bottoms," who control the southern part of West Philadelphia, and "The Tops," their long-time rivals from the northern part, erupted into a mammoth free-for-all in which 600 knife-wielding, gun-toting youths—both boys and girls—were routed and twenty-six ringleaders held on high bail. Along with their usual peace-keeping duties, city policemen launched their own "Back-to-Church" campaign.

The campaign was launched with the distribution of 5,000 posters aimed at getting young people and their elders into local churches. The posters show a police sergeant pointing to parents and children who stay away from church and Sunday school. "Were your children in church Sunday?" it asks. "If not, why not? Will you help us deal with juvenile delinquency?"

The Philadelphia campaign is part of a crusade originated in Knoxville, Tenn. (*News Report*, Oct., 1954), and sponsored nationally by the Fraternal Order of Police. FOP has some 40,000 members in 397 units in various areas of the U.S. The national campaign has been successful in Knoxville, Tenn., Jacksonville and Fort Lauderdale, Fla. A campaign has just begun in Richmond, Va. (Item: In Philadelphia,



## FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Queen Elizabeth



Haileen



Kitching



Davis



Jeremiah



McClain

• **QUEEN ELIZABETH**, the Queen Mother, visited the offices of the American Bible Society during her recent stay in New York City to accept a King James Version of the Bible. Her comment: "The work that you are doing, in collaboration with the British and Foreign Bible Society in London, is an inspiration to Christian people everywhere. I can truly say that the King and I found great comfort and strength from our reading of the Bible."

• **HAILE SELASSIE**, emperor of Ethiopia, in Stockholm on a three-day state visit, was guest of King Gustav VI Adolf at a dinner. The Emperor paid high tribute to the work of Swedish missionaries who have served in Ethiopia since the Swedish National Evangelical Union sent its first overseas missionaries to Ethiopia in 1866.

• **E. A. HALLEEN**, president of the Evangelical Free Church of America for thirty years before his retirement two years ago, was honored by that denomination on his eightieth birthday. (Item: Unable to participate in any big church celebration, the octogenarian was able to fly from Chicago to Los Angeles—his first plane trip—where he will spend the winter with his daughters.)

• **WILFRED KITCHING**, world leader of the Salvation Army, recently returned from a tour in the U.S. and Canada, is telling audiences in London what impressed him most—American TV commercials. Sample gripe: "By the time you have mixed up motor oil and baking powder with the Lord's Prayer and the Twenty-third Psalm, what opportunity is there for the creation of a religious atmosphere?" (Item: General Kitching, according to an estimate by S.A. officials in Chicago, was on several TV programs during his visit to the U.S.)

• **HOWARD L. DAVIS**, principal of an elementary school in Lombard, Ill., has been elected president of the National Teachers Christian Fellowship, an affiliate of the National Association of Evangelicals. He will lead NTCF in a program which includes the establishment of local chapters, publication of an official organ, and a national convention next summer.

• **JAMES T. JEREMIAH**, a former officer of the General Association of Regular Baptist Churches, has assumed his new duties as president of Cedarville Baptist College, Cedarville, Ohio, one of five educational institutions approved by the GARBC.

• **ALVA J. MCCLAIN**, president of Grace Theological Seminary, Winona Lake, Ind., presented the W. H. Griffith Thomas Lectures for 1954 at Dallas Theological Seminary, Dallas, Tex., on "The Greatness of the Kingdom."

• **CLARA OTTO SCHELM**, of Atlantic, Iowa, part owner of the *Atlantic News Telegraph*, played the organ for a wedding at Mt. Zion Lutheran Church when she was only nine years old. She remained as church organist and recently was honored on the completion of sixty years of service to the same congregation.

• **ALAN REDPATH** brought the conception of a week-long Mid-America Keswick Conference with him when he came to the U.S. to pastor Moody Memorial Church, Chicago, two years ago. After the recent first conference he reported that observers say "it will mark a new era in evangelical life in which quality rather than quantity is the keynote." (Item: The Mid-America Keswick Conference had quantity, too—evening services averaged 1,600, a communion service 1,800.)

a city of 1,741 Protestant churches, only "a handful" of preachers attended a special meeting called to brief them on the campaign in which their co-operation had been solicited.)

### Bible Society Honors Two New Yorkers

A Presbyterian minister who translated Gospel portions into the Iroquois (Indian) language and a woman who founded community nursery and day schools have been named 1954 recipients of the New York Bible Society's annual awards. They are Dr. David M. Cory, executive secretary of the Brooklyn division of the Protestant Council of the City of New York, and Mrs. Dorothy Bostic, director of the Little School.

The awards, specially bound and gold-engraved copies of the Bible, were presented to them Dec. 5 at a service in Cornerstone Baptist church, Brooklyn, in connection with the 145th anniversary of the founding of the New York Bible Society.

### Nine Reading Men Lose Church Jobs

Nine men in Reading, Pa., have lost their weekly jobs at St. John's Lutheran church, but the matter of safety, not a labor problem, is to blame. The men, all bell ringers, are satisfied to let an electrical mechanism replace them.

The men, three to a bell, used to climb the belfry tower once each Sunday. Now the bells will ring out three times daily—8 A.M., noon and 6 P.M.

Recently, the tower began to crack from the swinging of the bells, one 5,869 pounds, the second, 3,611 pounds, and the third, 2,371 pounds. It was no longer safe for the bell ringers to climb the tower and ring the bells.

When they were installed in the church, the front portion of the tower had to be removed. Even so, the bells could be moved only part way when they tolled. Now they will remain stationary and will be rung by an exterior clapper installed on each bell and operated electrically by a push-button.

*Historical Note:* Originally, the bells were hung in the German Building at the 1904 Exposition in St. Louis, Mo., and were last rung there by President Theodore Roosevelt on Dec. 1, 1904. They were purchased by St. John's for \$3,000 and were hung in the church tower. President Roosevelt sent the congregation a letter of congratulation, which is still preserved.

### Russians, Hungarians Get More Freedom

The riddle of Russia's current tolerant attitude toward religion continues to make unusual news. Further confirmation of the theory that Communist authorities are being forced to give the Russians a measure of religious freedom (*Newsquote*, Dec., 1954) is seen in two items which reached the U.S. last month.

In one report, the Soviet Communist Party Central Committee ordered Red propagandists to stop persecuting and insulting Soviet churchgoers and clergymen and confine them—

Moody Monthly

selves to "painstaking and systematic athletic propaganda."

A decree, signed by Communist Party chief Nikita S. Khrushchev and published in the party's official newspaper *Pravda*, warned overzealous anti-religious workers that "insulting attacks against believers and the clergy can only lead to strengthening and even intensification of religious prejudices among the people."

The second report was even more revealing. The Budapest radio announced that religious rites were held over the grave of a well-known Hungarian Communist worker in the presence of leading Red officials. The station said the ceremonies took place at the funeral of Milhaly Pruzsina, a coal miner described as a "hero of Communist labor."

According to the official Communist obituary, Mr. Pruzsina was a Deputy to Parliament, a member of the Patriotic People's Front and a leading "activist" in his region. In the past, Communist press and radio organs have been forbidden to make any mention of religious ceremonies performed over the graves of party members. Such rites have been discouraged as "cowardice."

### Religious Liberty Upheld in Italy

Freedom of religion won a decisive victory in Italy last Nov. 11 when the Council of State ordered the Ministry of the Interior to grant juridical recognition to the Assemblies of God churches.

In Springfield, Mo., Noel Perkins, executive director of the Foreign Missions Department of the Assemblies of God, declared:

"We are delighted that this has at last been brought to a satisfactory consummation. This will bring great rejoicing to members of the church in Italy."

"Our next step will be the proper recognition of our rights under this new ruling in securing tax exemption for the church in Rome that was erected through American funds as well as several other buildings in other localities in Italy that were constructed with American aid."

(Item: The Council of State is the highest administrative tribunal in Italy, having jurisdiction over sentences from which there is no appeal in the courts. Its decision in favor of the Assemblies of God will apply to other Protestant groups that find themselves in the same position.)

### Pollsters Get "Facts and Figgers"

One of the chief characteristics of North American periodical editors is their inclination to take a poll at the mere mention of a statistic. Here are recent findings of some pollsters:

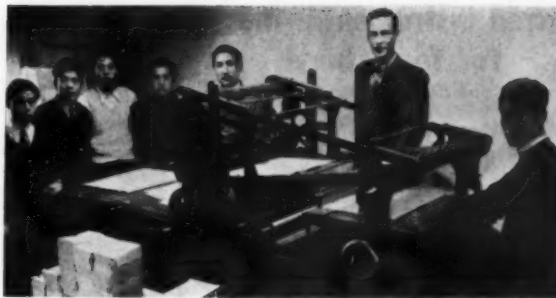
The things Canadians are most thankful for, according to a Gallup poll, are: With 45 per cent of those polled, health heads the list. For another 38 per cent, other things, such as material needs, world peace, success, employment, home, just being alive and appreciation of country, claimed first place. Some 15 per cent did not know. Only 2 per cent put God's blessing first.

Seventy-seven per cent of Minnesota's men and women are in favor of having white and Negro people "worshiping together in the same churches," according to a survey conducted by the Minnesota poll, a service of the *Minnesota Tribune*. Twenty per cent expressed disapproval and 3 per cent had no opinion. The poll found that 81 per cent of all men and 73 per cent of all women favored interracial worship.

About 50 per cent of the comic books read by Roman Catholic children are anti-religious and only about 9 per cent are pro-religious. Dr. James A. Fitzgerald, head of the Department of Education, Fordham University, New York City, told the fourteenth annual teachers' institute of the Buffalo diocese. Speaking to 1,000 Catholic school teachers, Dr. Fitzgerald estimated that about 95 per cent of today's children in grades 4 through 6 in the U.S. read comic books.

College graduates tend to give top priority to churches when making donations—with hospitals, national and community causes, youth agencies and schools and colleges coming next in that order—it was revealed by a nation-wide survey made public recently. The survey, which polled more than 45,000 of its graduates, was conducted by Teachers' College, Columbia University, New York. Churches also ranked highest in the order of preference of giving, despite the fact that the poll showed at least half of the alumni gave to causes other than those in which they expressed the greatest interest. They also ranked churches highest in alumni wills, with schools and colleges a close second.

January, 1955



Word of Life Press, Ken McVety (center) and printers.

### Printed Rain vs. Paper Bullets

Pausing after three years of activity, Word of Life Press in Japan took time to total up its accomplishments, make plans for the future. Result of this introspection, according to missionary Kenny Joseph writing in *The Missionary Broadcaster* (Nov. 1954), is a revitalized program to print and distribute an additional 20 million gospel tracts.

The Press was established three years ago when the Student Missionary Union of the Bible Institute of Los Angeles adopted as its project for 1951 the purchase of a modern printing press and allied equipment—total cost \$4,000. Under the direction of missionary Ken McVety the Press, known to the Japanese as Inochi Nu Kotaba sha, 12 million tracts and 175,000 books have been published.

The books, an impressive evangelical library of 36 titles, have been partially underwritten by the Moody Colportage Department, *Sword of the Lord* Publishers, The Peoples Church of Toronto, Canada; Strombeck Press, Moline, Ill., and others, under a revolving fund system which has kept the project solvent.

The tract program, known as Yoki Otozure-Kai or Good News Society, has brought 6,000 signed decision slips, including 700 from readers of a braille edition for the blind. Almost all of the sixty evangelical mission groups in Japan are using the tracts.

Originally the idea for Word of Life Press was conceived by missionary Fred Jarvis, who has helped establish similar presses in Korea, Portugal and India.

Ken McVety, director of the Press, likens his tracts to "printed rain"—"millions of raindrops are needed for a bountiful harvest"—but finds them to be merely "droplets" in sharp contrast to the flood of "paper bullets" being distributed by the Communists and Socialists of Japan.

### News From the Land of Israel

A Biblical reference to the healing power of oleander leaves (Rev. 22:2) put researchers on the track of a drug for cardiac trouble. "Folindrin" is a glucoside isolated in pure crystalline form from wild oleander with effects similar to digitalis in heart disease. The drug is produced by a Jerusalem factory and has been exported with good results to Switzerland.

\*\*\*

The former prime minister of Israel, David Ben-Gurion, who now lives in a secluded farming settlement in the Negev where he tends sheep in the morning and likes it, had this to say recently: "If you take care of lambs properly, they will put on weight rapidly, which is good business, as lamb is 75c per pound, but when I looked after members of my cabinet, I never saw any increase in their value."

\*\*\*

It took an American Jew with a G.I. background to devise a new system of teaching "Hebrew without tears." Yehuda L. Shuval uses the American Army's World War II system of teaching foreign languages and does not bore his students with grammar. Instead he teaches a basic, simple Hebrew, consisting of 1,000 words, cutting out all the verbiage and grammatical niceties. Now even the older people are mastering the hard-to-learn Hebrew language.

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## My Bible Reading Plan

By Leland Wang



ONE day from the book of Acts I read, "These were more  
noble...and searched the scriptures daily" (Acts 17:11).  
Then I noticed that the Israelites gathered their manna  
every morning...and when the sun waxed hot, it melted  
(Exod. 16:21). I decided I must read the Bible every day and  
do it the first thing in the morning. So I took this motto:  
"No Bible, no breakfast."

Now there are two negatives in this motto, but two negatives  
make a positive, so I have my Bible and my breakfast, too.

God says, "Seek ye first the kingdom of God, and his righteousness; and all these  
things shall be added unto you" (Matt. 6:33). I have found this true.

Now I read ten chapters of the Bible every day. Taking two chapters of the  
Old Testament daily, I finish the Old Testament once a year. And with two chap-  
ters of the New Testament daily, I read the New Testament three times a year.  
I take five psalms and one chapter of Proverbs daily, and so finish these two books  
once every month and twelve times a year.

Since there are thirty-one chapters in Proverbs, I use this book as my calendar  
and just take one chapter a day. I need these two books regularly because Psalms  
teaches me how to deal with God, and Proverbs teaches how to deal with man.

Since becoming a Christian in 1918, I have read the Old Testament 39 times, the  
New Testament 117 times, and Psalms and Proverbs 301 times. I learned my English  
mostly by reading the Bible in English. I sometimes read from the King James  
Version and sometimes from my Chinese Mandarin version—and I am only begin-  
ning to love reading this wonderful book, the Word of God.

For those who feel they cannot follow my plan of reading ten chapters daily,  
I suggest this plan:

### THROUGH THE BIBLE ONCE A YEAR

| Old Testament<br>2 chapters daily |                            | Psalms and Proverbs<br>1 chapter daily |                | New Testament<br>260 chapters a year |          |
|-----------------------------------|----------------------------|--|----------------|--------------------------------------|----------|
| Month                             | Books                      | Chapters                               |                | Books                                | Chapters |
| Jan.                              | Gen.-Exod. 12              | 62                                     | Psalms 1-30    | Matthew                              | 28       |
| Feb.                              | Exod. 13-Num. 8            | 63                                     | Psalms 31-60   | Mark                                 | 16       |
| Mar.                              | Num. 9-Deut.               | 62                                     | Psalms 61-90   | Luke                                 | 24       |
| Apr.                              | Josh.-I Sam. 14            | 63                                     | Psalms 91-120  | John                                 | 21       |
| May                               | I Sam. 16-I Kings          | 63                                     | Psalms 121-150 | Acts                                 | 28       |
| June                              | II Kings-I Chron.          | 54                                     | Proverbs       | Romans                               | 16       |
| July                              | II Chron.-Esther           | 69                                     | Psalms 1-30    | I Cor., II Cor.                      | 29       |
| Aug.                              | Job, Eccles., Song of Sol. | 62                                     | Psalms 31-60   | Gal.-Col.                            | 20       |
| Sept.                             | Isaiah                     | 66                                     | Psalms 61-90   | I Thess.-Philem.                     | 22       |
| Oct.                              | Jer.-Lam.                  | 57                                     | Psalms 91-120  | Heb.                                 | 13       |
| Nov.                              | Ezek.-Dan.                 | 60                                     | Psalms 121-150 | James-Jude                           | 21       |
| Dec.                              | Hos.-Mal.                  | 67                                     | Proverbs       | Revelation                           | 22       |

Notice that I divide thirty-seven books of the Old Testament so each month  
covers from fifty-four to sixty-nine chapters. This makes it easy to check on your  
progress each month. I find this really helps. Daily reading and constant meditation  
on the Word of God will richly reward our souls.

It takes only a few minutes out of our twenty-four hours a day to do this reading!  
We shouldn't let newspapers, magazines and other things crowd out this precious  
time with our Lord and His Word. Take my simple little motto as your motto for  
the coming year—not as a law or rule, but simply as a motto or slogan—"No Bible,  
no breakfast."—END

### A Missionary's Appeal

There are times when the enemy seems to prevail  
And faintness creeps over the heart,

When courage and confidence quiver and quail  
At the glance of his fiery dart.

There are times when exhausted, we can but stand still,  
When the sword-arm hangs nerveless and numb,

Oh, then to the soul comes a whisper so chill:  
"Are they weary of praying at home?"

—Selected



## New Year Thoughts

Swifter than an arrow the flight of time! Rapidly come the years, and go. A daily diminishing bank account is one of the few things that remain. Soon will they all be tolled out, and we shall stand at their end. Nightly I pitch my moving tent a day's march nearer home.

Since time is short, it should be wisely used. Hours are too precious to be spent in idleness. God gives each man his mission; a great, important work which no one else can do. And he allots just enough time for the doing of it. Therefore a man should find his work, and do it now. He should dole out his time as he does his money, sparingly; he should see that he receives full value for its smallest particle; and he should estimate its value from deathbeds. The dying Queen Elizabeth cried, "All my possessions for a moment of time!"

Life is too brief for animosities. How foolish to spend the few days we have here in bickerings and strife! Send away past envies and quarrels with the old year; let not the golden hours of the new be embittered by such ugly things. Noble souls never cherish a grudge. They are incapable of remembering an injury. They let not the sun go down on their wrath. They look for the good in others, and overlook the evil.

Waste not the flying moments on side issues. Many a man has failed in business because he gave too much time to useless hobbies. The successful man specializes—he does one thing well. And be sure you clearly recognize the one thing needful, the main issue of life. In a religious convention in Scotland an American once met a very eccentric old gentleman, by whose speech and manner he was very much impressed. When asked his occupation the Scotchman replied, "Sir, my business is to *serve the Lord*, but I make shoes to meet expenses." Your business, dear reader, through these passing years, is to serve the Lord; and if you are spending them merely in the prosecution of your calling, the amassing of wealth, or the pursuit of pleasure, you are frittering them away on side issues, and will sadly regret it when it shall be everlastingly too late.

Lord, "so teach us to number our days, that we may apply our hearts unto wisdom!"

—R. B. Peery

SERMONBUILDERS  
J. Arthur Springer, Editor

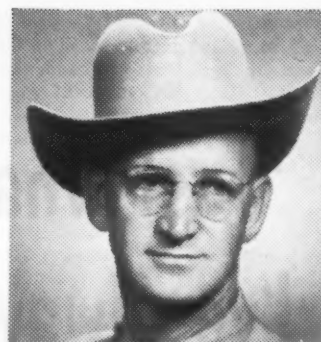
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# Editorials

## A New Appointment

Readers who have looked carefully at the index page of this issue have no doubt already noted that MOODY MONTHLY now has an executive editor. We look at this new appointment as a step forward in the editorial organization of the magazine, and anticipate that the wisdom of it will become apparent in the months to come.

For some time the editor's administrative responsibilities as president of Moody Bible Institute have been such that it has been necessary to place a large part of the detailed work in the hands of the assistant to the editor. This has been the responsibility of Mr. Christianson for several years and God has been pleased to bless the ministry and outreach of MOODY MONTHLY under this arrangement.

As executive editor Mr. Christianson has now been given full responsibility for planning, co-ordinating and carrying out the preparation of issues from month to month. We know he will appreciate your prayers that more than ever in these days MOODY MONTHLY may be a channel for God's speaking and a means of blessing to many hearts.

*William Bulbertson*

## Quality or Quantity?

"A vigorous, sustained movement of Americans into the churches is reflected in every facet of the nation's religious life," is the observation of the editor of the *Yearbook of American Churches*—a publication of the National Council. A total of 59.5 per cent of the U. S. population belongs to some kind of church—Buddhist, Old Catholic, Eastern Orthodox, Jewish, Roman Catholic and Protestant. Protestants number 58.9 per cent of all U. S. church members.

More members (Protestants: 3 per cent, Romanists: 4 per cent; more churches (up 15 per cent over 1952); more ministers; more Sunday school members (up 8.1 per cent over 1952)! Then why all our crime, our juvenile delinquency, our divorce? What is the explanation?

Even the National Council admits that gains in institutional strength do not mean more influence on American life—though their statistics affirm that only 16 per cent of the American population of 1850 was identified with the church, while in 1953 the figure reached 59.5 per cent! "When we consider how little it costs to be counted among the church members in our country," their report states, "we are troubled."

Then follows an important confession: "The average church member is not conspicuously different from the average non-member. The average church is so much conformed to the world that people are surprised if it sharply challenges the prevailing behavior of the community."

Thus has modernism produced the sterile brand of Christianity we see all about us. Says the Book of God concerning the false prophets: "They are of the world:

therefore speak they of the world, and the world heareth them" (I John 4:5). Of heaven, of the power of God, of the ministry of the Holy Spirit, of the life of the risen, ascended Son of God they know nothing. No wonder there is no difference between this species of Christians and the world—why should there be?

But don't be deceived. Do not let us be so absorbed in the failure of others that we fail to see our own. How much deadwood is on our own church rolls? How many would be removed from our lists if the discipline which unfrocked flagrantly sinning Christians in apostolic days were impartially applied today? How much have we removed from the old landmarks of separation from the world—in short, how much are we living like that world? How many more would be on the rolls of our fundamental churches if we were really concerned and really busy for God? Remember, it isn't necessarily quality or quantity; it can be quality and quantity with the blessing of God.

## For Babies Only?

A campaign lately launched by the thousands of dealers in the Pure Milk Association points out via newspapers, radio and TV that "you never outgrow your need for milk." We are reminded of Paul's statement to the Corinthians, "I have fed you with milk and not with meat," and we have an idea that in the spiritual realm as well as in the physical we never outgrow our need for milk.

Milk is where we begin. When Paul went to Corinth he was "determined not to know anything among you save Jesus Christ and Him crucified." The message of the cross is where we started in our Christian lives. And until we can digest this message we are not really ready for meat.

Our danger is that we shall ruin our digestion and our health and growth by being too anxious to become spiritual beef-eaters. Meat is good, but it is for mature people. There is no use trying to chew and digest the other doctrines of the Word of God until the message of the cross has become our own, until it has been taken into all the areas of our lives.

Has the cross affected our estimate of the value of things or do we still have pretty much the world's point of view?

Does the cross and its demands touch our pockets to the point of sacrifice?

Does the cross do something to our cultural life, so that our other interests are subordinated to our need for spiritual growth?

Does it enter into our social life, making us willing to bear its offense, to yield our rights, to season our speech, to crucify self?

If these things are true, we may be prepared for a stronger spiritual diet. Then we may enjoy the meat well done, medium or rare.

This is a preacher's issue of MOODY MONTHLY, so perhaps this consideration would not be out of place. Are we as the ministers of God's Word and as those responsible for the spiritual well-being of His children giving steak or Mrs. Murphy's chowder to those who still have trouble with the milk?

As for ourselves let us remember, "You never outgrow your need for milk." So Peter admonishes us to "desire the sincere milk of the word, that we may grow thereby."

## Signs of the Times

It is no secret that former generations in America possessed a reticence in publishing that which would offend the Christian conscience. Even unbelievers, for the most part, possessed a modicum of the sense of propriety in these matters. But our generation worships at the shrine of frankness and ridicules Victorian reserve as prudishness. This devil-may-care attitude has so come



to rule the day that nothing is considered holy.

A recent number of a radio magazine carried an advertisement boldly captioned: "Sell Sunday's Sinners . . . there are more of them!" Imagine a broadcasting station in Dallas, Tex., making its bid for advertisers in this language:

The preacher laments not so much the black sheep of his flock as the grey come-in-a-whilers who burst his church at the seams come Easter, Thanksgiving and Christmas.

To round them up he takes to the air. Since most advertisers shy from Sunday mornings like poison ivy, station managers write off the time to public service, and offer their own prayers of thanks for something to fill their logs.

Around Dallas, any way you turn the dial, you're in church . . . unless you tune [station].

No sinner likes to be reminded of his sins, so we give 'em news and music on Sunday mornings. Being the only station that bothers no one's conscience, we've gathered a sizeable, appreciative audience.

If you've a product for Sunday sinners, you'll find them in our pen. Any [station] man can point out choice availabilities . . . at buttons-in-the-collection-plate rates.

We protest and condemn this whole approach. Of course, we oppose it on Christian grounds. We have no use for any plan to counter a conviction of sin in the heart of a sinner. But we object also on the ground of human decency and morality.

On the grounds of patriotism and love for what is right alone, this station should be glad to urge church attendance and the listening to church broadcasts—especially so if all they get is "buttons-in-the-collection-plate rates." Trifling with holy things can bring the wrath of God on any nation.

### **An Amazing Declaration**

Recently in his syndicated newspaper column, Dr. George W. Crane gave this advice to husbands and wives: "Keep your good emotions exercised regularly. Go to church to keep religious idealism and charity and kindness restimulated in yourself each week.

"Conversely, stay out of saloons, which are the starting point for immorality more than any other establishment."

We presume that Dr. Crane has the facts to prove his assertion or he would never have printed it. What a devastating blow to all the high sounding advertisements of the liquor interests!

While we recognize that this advice is not needed by readers of MOODY MONTHLY, it should serve to underline our stand against alcoholic beverages and make us active in opposing liquor dispensing places insofar as we have

opportunity through the use of our influence and our franchise.

### **"Find a Need and Fill It"**

A successful businessman some time ago published an article on the way to success in business, admonishing the reader to "find a need and fill it." This is good advice for the Christian, also. Many of us seem to think that regular attendance at the services in our respective churches constitutes all the service required. We worship regularly and support the church with our tithes, and this is as it should be, for Hebrews admonishes us "not to forsake the assembling of ourselves together." But is that enough?

We recognize the good work that others are doing in our churches, but so often we miss the joy of service ourselves. One reason, perhaps, is that we tend to think of service as being limited to those who fill a few familiar posts—the officers of our church, the superintendents and teachers in our Sunday school, the singers in our choir.

But service as the Lord Jesus spoke about it is not necessarily linked with position. "Whosoever would become great among you, should be your servant," He told His disciples (Mark 10:43), and He did not hesitate to gird Himself with a towel and wash their feet. Such service is spontaneous, unassuming, quick to see a need; always is prompted by love.

For the person who can look around him with these motives there is no lack of opportunity. Is there something in your church which needs to be done but no one to do it? Never mind if it is only washing the curtains in the primary department or gluing new felt on the offering plates—it is service and will bring its reward in present joy and future acknowledgment. And you may be amazed at the larger avenues of service which will subsequently open before you.

### **A Happy Birthday**

Many of those who enjoy Dr. Wilbur M. Smith's widely read section, IN THE STUDY, may be surprised to learn that this important department of MOODY MONTHLY is already beginning its fourth year of publication.

After reading the first IN THE STUDY in January, 1952, there were some no doubt who wondered whether Dr. Smith could continue to make his future departments equally varied, pertinent and useful. Subsequent issues have answered this question. Not only has there been no apparent decrease in the freshness of IN THE STUDY, but the response from appreciative readers has if anything increased.

The editors join with these readers of IN THE STUDY in thanking God for Dr. Smith and his ministry as well as in looking forward to continued good things in 1955.

### **Coming Next Month**

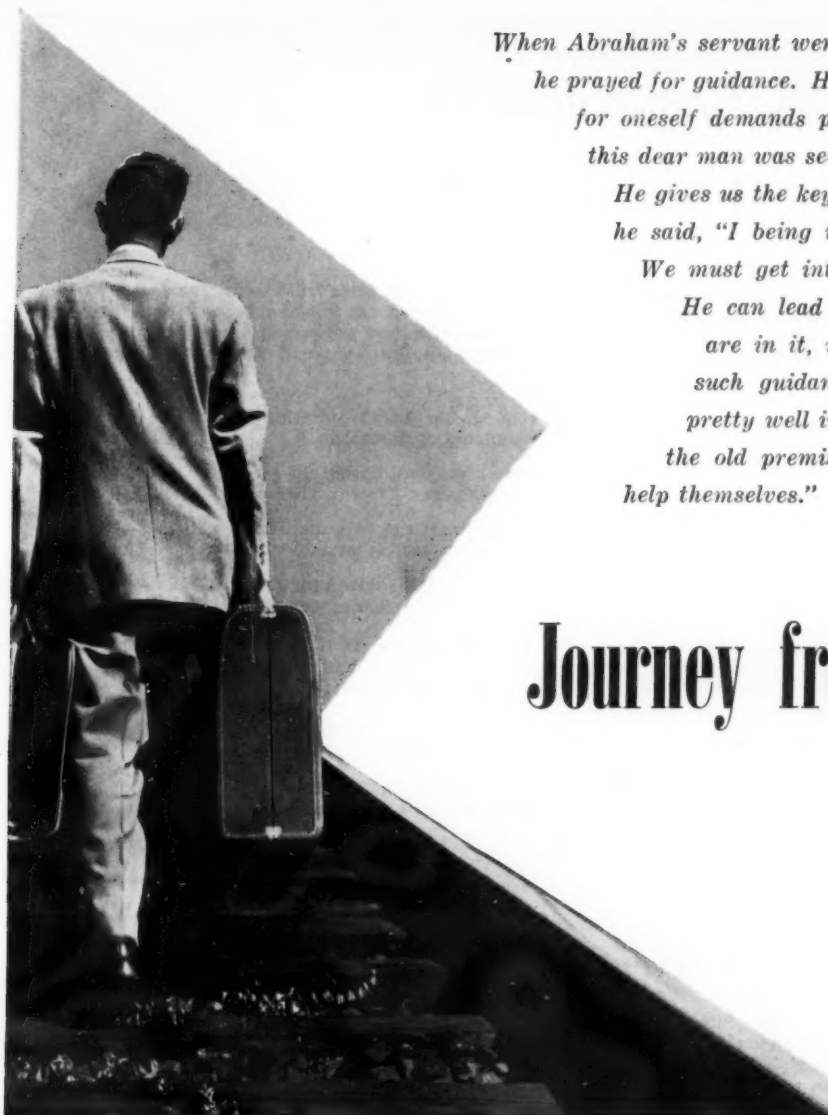
#### **MOODY AND GRAHAM**

More and more observers are mentioning the names of D. L. Moody and Billy Graham together. While in Britain last summer Herbert Lockyer, Sr., on assignment for MOODY MONTHLY, made a special study of both Moody's and Graham's work. His findings will be a highlight of this February issue.

#### **GOSPEL MUSIC**

Gospel music enters a new era at the school which D. L. Moody founded with completion of a new music building and of Torrey-Gray Auditorium. Next month's issue will appropriately contain a souvenir section highlighting gospel music, past, present and future. It's a feature you'll want to read and keep.





Lambert photo

*When Abraham's servant went looking for a wife for Isaac, he prayed for guidance. He needed it. Looking for a wife for oneself demands plenty of divine assistance, and this dear man was seeking a wife for somebody else. He gives us the key to his successful mission when he said, "I being in the way, the Lord led me." We must get into the way of the Lord before He can lead us in that way, but, once we are in it, we have every right to expect such guidance. However, we take things pretty well in our own hands these days on the old premise that "God helps those who help themselves."*

## Journey from Jugtown

By VANCE HAVNER

**O**f all people, preachers are supposed to be the leading examples of God providing where He guides. But Elijah does not risk ravens at Cherith and widows at Zarephath any more. The religious world and the life of the church have become huge super-businesses run on the methods of the office, the shop and the market. Everything is geared to the latest ideas of promotion, publicity and production. We march to Zion to the tune of an adding machine, counting nickels and noses. Preacher's studies have become offices. "Putting it Over" has supplanted "Praying it Through."

When pastors are considered, too often the supreme issue is, "How big a church does he have now? How many members has he taken in? How much money has he raised?" Whether or not he is a man of God, well, that is a nice phrase and of course we take that for granted... but what we take for granted we never take seriously.

We need not be surprised that in such a time, with such standards prevailing, some ministers should decide to play that game and go about the ministry in a strictly business way. "Sure, the Lord guides us, but this is a new age when you have to be on your toes and employ the tactics of these

times. The religious world is so set up now that it would be childish to go about it the old naive, simple way of waiting on the Lord. One has to know the right people now and pull a few wires and not be above a little church politics. Everybody does it, and to talk too much about praying things over and seeking the mind of the Lord, well, that sounded all right a generation or two ago, but an up-to-date church committee nowadays would smile and say, "I'm afraid that brother was born fifty years too late."

This scribe would like to go on record that, after forty years of preaching, he finds the old formula still works. A lot of water has run under the bridge since he started his ministerial journey in a little rural community called Jugtown, back in the Carolina hills. He was brought up in an old-fashioned country home, in the open-fire, kerosene-lamp, horse-and-buggy days, just in time to enjoy an old-time boyhood before the calamities of progress broke upon us.

All the tender simplicities of a farm boy were his. He was totally ignorant of the ways of this world. Not only did he not know much, he didn't even suspect anything. But a wise father started him early on the Bible, *Pilgrim's Progress* and Foxe's *Book of Martyrs*, and he devoured books with more appetite than he had for food. He grew up going to an old country church where preaching [Continued on page 48]

Dr. Havner, whose home is in Greensboro, N.C., is known as an evangelist and Bible teacher in his speaking ministry throughout the country, but he likes to regard himself as an "exhorter." He is author of several books and a contributor to various Christian publications.

## Check your knowledge of God's Word

# A Bible Test for the New Year

The beginning of a new year is an especially fitting time to make sure you are growing in your knowledge of that most important of all books, the Bible. The simple test which follows is designed to measure your knowledge of

the bare essentials of Bible truth and to guide you in further study. Questions are to be answered without referring to your Bible. Answers are on page 74. (Test may be reproduced for group use without special permission.)

### Part I Underline the correct answer:

1. Abraham's birthplace was: Haran, Midian, Ur.
2. Joseph's first years in Egypt were spent in: a prison, the house of Potiphar, the house of the king's butler.
3. When Joseph first saw his estranged brothers in Egypt, he: concealed his recognition of them, publicly forgave them, wept.
4. The Ten Commandments were given by God to Moses in: Mount Gilboa, Mount Sinai, Kadesh-barnea.
5. The Israelites were led into the promised land of Canaan by: Joshua, Moses, Caleb.
6. The first king of Israel was: David, Ahab, Saul.
7. David saved Saul's life: in a cave, during a fierce battle, in Jerusalem.
8. David's confession of, and contrition for, his sin is found in I Chronicles 15, Psalm 51, I Samuel 5
9. Isaiah 53 tells prophetically about: Christ's second

- coming, our Lord's suffering and death for us, the rebuilding of Jerusalem.
10. Christ was born during the reign of: Caesar Augustus, Julius Caesar, Tiberius Caesar.
11. At the marriage at Cana Jesus: changed stones into bread, changed water into wine, fed 4,000 people.
12. In John 4 Jesus talked to: a Samaritan woman, a rich young ruler, a Roman centurion.
13. The first glimpse we have of Paul (Saul) in Acts is: on the road to Damascus, preaching in Jerusalem, at the death of Stephen.
14. Cornelius was: a seller of purple, a devout Roman, a tanner in Joppa.
15. In Scripture, hell is mentioned most frequently by: Paul, Matthew, the Lord Jesus.
16. Acts 1:8 tells of: Christ's plan for Christian witnessing, the possibility of failure because of sin, a plan for evangelizing the Jewish world.

### Part II Write the letter of the correct statement in the blank.

17. Concerning the Holy Trinity, the Bible teaches that (a) the Father is superior to the Son and the Holy Spirit, (b) the Father and Son are superior to the Holy Spirit, (c) the Father, Son and Holy Spirit are equally and absolutely God. \_\_\_\_\_
18. Christ died on the cross in order to (a) finish forever the work of salvation, (b) show us how to die, if necessary for a worthy cause, (c) set a wonderful example of love. \_\_\_\_\_
19. We shall have everlasting life in heaven if (a) we believe on Jesus Christ, God's Son, (b) we are really sincere, (c) our parents were born-again Christians. \_\_\_\_\_
20. The new birth is necessary because (a) man and God together can fight to wipe out sin in the world, (b) we are basically good, and just need a push in the right direction, (c) we are helpless in our sin—our help must come from God. \_\_\_\_\_
21. Salvation from sin is (a) the reward of a good life, (b) the gift of God's grace, (c) both the gift of God's grace and the reward of a good life. \_\_\_\_\_

22. The righteousness of God is put to the sinner's account because of his (a) obedience to the law of God, (b) faith in Christ as Saviour, (c) Christlike life. \_\_\_\_\_

### Part III Write "True" or "False" in the blank.

23. The people of Thessalonica diligently studied the Scriptures and were commended for so doing. \_\_\_\_\_
24. Practical application of Bible truths is not necessary. All God desires is our spiritual appreciation of His Word. \_\_\_\_\_
25. The Holy Spirit is not just an influence, but a living, active member of the Godhead. \_\_\_\_\_
26. In many of Paul's epistles, doctrinal instruction is preceded by practical exhortation. \_\_\_\_\_

### Part IV Write the correct answer in the blank.

27. Which is the longest book in the Bible? \_\_\_\_\_
28. Which is the shortest? \_\_\_\_\_
29. Approximately how many years elapsed between the events described in Malachi and Matthew? \_\_\_\_\_
30. If Matthew presents Christ as a King, in what aspect is He presented in John? \_\_\_\_\_

A perfect score indicates a knowledge of bare essentials. Fewer than 25 correct answers indicate that you should begin a definite plan of Bible study, either personal, as a member of a Bible class or by a Bible correspondence course. If you missed factual questions, you should consider a survey study of the entire Bible; if questions on salvation and the life of Christ, a study of the Gospels and Acts of the Apostles; if questions on Bible teachings, doctrinal study.





*The real race with the Reds  
in Viet Nam—*

## 2 More Years for Indo-China?

*By Gordon Hedderly Smith*



**F**OR seven years, since the close of World War II, we have been told that the doors are closing in Indo-China.

Now the word is more final. "Just two more years, or even less, before the Communists take over completely."

Many in America believe that Indo-China may soon be written off as a mission field. Radio commentators, newspapers, magazines—all weave a pall of depression that will soon take the heart out of missionary interest. Three months ago we heard that we missionaries were fleeing the country a jump ahead of the Reds. The devil is just waiting to chalk up another victory against the Christian Church.

I am not minimizing the dangers of the past years. The long dusty convoys, with the possibility of bullets blasting out at us from the tall grass, will not soon be forgotten. The lurking enemy that watched and plotted was very real. Nor has it been easy to be in the vortex of political forces whirling around us, seeing Vietnamese churches destroyed and Christians scattered and killed. We are perfectly aware that from the human standpoint there is little hope for the future, for this country or for the world at large.

But what about our attitude? I know of only one way to act and think. During these years we have absolutely refused to concede that we have been on the brink of catastrophe; we have refused to give in to a spirit of defeatism. Trusting God to keep open the doors to the gospel, we have tried to work and walk by faith.

And God has marvelously answered prayer. He has brought us through these anxious times and kept the work going with very little hindrance. No missionary in Indo-China has ever been without a ministry that has been completely overwhelming with opportunities to reach the lost. Here in our tribesland, we have seen the Church of Christ marching on from victory to victory as new tribal

areas have been entered with the message of salvation.

The weeks before the cease-fire were the most trying. Toward the end, the Viet Minh got the upper hand in our area and we were really menaced. We took a firm stand of faith and believed that God would hold back the enemy. The Viet Minh got closer to Banmethuot as the defending forces crumbled before their advance. Ten battalions were within thirty-five miles of town, and we were told to be ready to leave on a moment's notice. If the cease-fire had not come when it did, another week would have seen our district overrun. We are told now that the Viet Minh intended to liquidate us missionaries.

The cease-fire is counted as a great defeat for the West. We truly mourn the loss of North Viet Nam. But we rejoice that the rest of Indo-China is now open to the gospel.

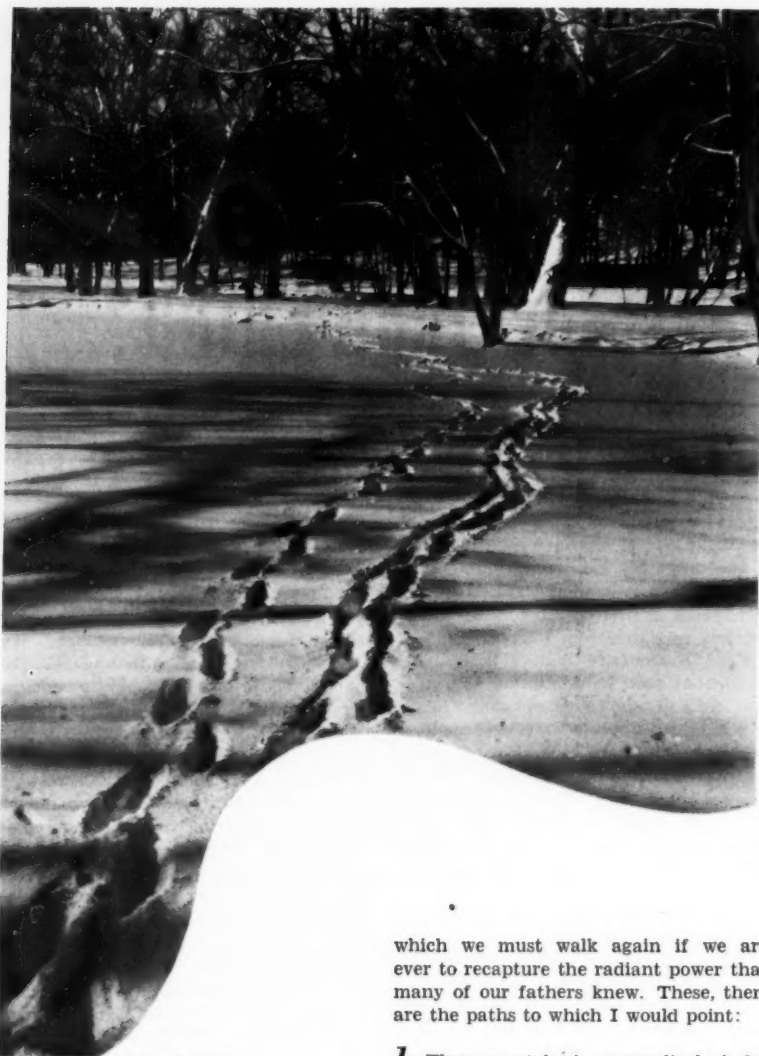
♦ WHAT is our task here now that these doors are open? I am not directly responsible for the evangelization of the 23 million Vietnamese, nor the four million Cambodians, nor the million and a half people of Laos. I am, however, fully responsible as one of the few commissioned to reach our hundreds of thousands of wild jungle folk. These do not live in teeming cities, speaking one language. They are scattered over thousands of square miles of mountains and forests, and they speak scores of different dialects.

Thinking of these primitive tribespeople for whom we, a handful of missionaries, are responsible, how can we give in to discouragement and defeat? Our whole heart cries out, "It cannot be that these last tribes are going to be left out! These must hear the gospel too! People of every kindred, tribe and tongue are to be represented around the throne." Now that the doors to their jungle fastnesses are thrown open, we must take them the gospel.

We call upon the Christian Church to

[Continued on page 68]

The author is a missionary with the Christian and Missionary Alliance in the tribal area of Viet Nam, Indo-China.



Cantrell photo

**M**ANY times over the centuries the Church has become so preoccupied with certain vital truths that she has for a time lost sight of other truths fully as important. For all practical purposes, these neglected truths have been wholly lost to God's people.

Such is the situation in which the Church finds herself today. A movement has long been urgently needed in this country to bring certain neglected truths back into focus and to emphasize them until they again become active and powerful. Only then will we Christians possess all our blood-won heritage.

"Thus saith the Lord," said the prophet Jeremiah, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16). I want to mention nine old paths in

"Old Paths for a New Walk" has been abridged from the keynote message at the Mid-America Keswick Conference held in Chicago, last October 23-30. Known as a conference speaker and editor of the *Alliance Weekly*, the author is also pastor of the Christian and Missionary Alliance Church located on Chicago's South Side.

which we must walk again if we are ever to recapture the radiant power that many of our fathers knew. These, then, are the paths to which I would point:

**1.** There must be in evangelical circles a return to the right divine-human relationship. By that I mean we must put God again where He properly belongs and man where he belongs.

Over the last fifty years in America there has been a slow dimming down of the glory of God among us and a corresponding rise of the importance of mere men. The result is a nightmare of man-worship, a glorification of outstanding individuals, which robs God of the glory that is His.

Now I believe that God is the Most High God, high and lifted up, sitting upon the throne. I believe that He is in the heaven and we are here on earth; to Him belongeth righteousness and to us confusion of face. And I believe that we evangelicals will never have back upon us again the old glory until we return to the faith that puts God where He belongs, that humbly kneels before Him, that takes the low place and puts God on the throne of His glory. When more Isaiahs see God high and lifted up with His train filling the temple, there will be more seraphim flying with hot coals from off the altar.

# Old

By A. W. TOZER

**2.** We must again emphasize the truth that is fallen into disrepute in the day in which we live, that there can be no Saviourhood without Lordship. We must cease to make Jesus Christ a convenience, a way to escape hell, and must preach Him again as Head of His Church, and reverently own Him as Lord over all.

We have a divided Christ in America. We come to Him and ask Him to save us, and He does. Then perhaps years later we learn He is also the Lord. I don't believe that this is healthy Christianity. I believe that we should begin again to emphasize the doctrine that Jesus Christ cannot be divided, that He is Lord always before He can or will be Saviour, and that He must be made Lord in our lives, Lord in our churches, Lord in our schools, Lord in our advertising, and Lord in our thinking and praying and living.

**3.** We must get back again to the belief in the spirit as well as the letter of the Word. One of the greatest utterances ever made on this round earth was that of our Lord when He said, "God is Spirit; and they that worship him must worship him in spirit and in truth."

Here He placed true religion in the spirit of man and the Spirit of God. He glorified the inner shrine where God meets with man, deep down in what the old writers called the "penetralia"—far in beyond the outer court, in that holy place where only God and the worshiping soul can come. And there is the essence and the dwelling place; there is the fiery bush, there is the holy Shekinah.

Once more we must emphasize the importance of the spirit of the Word as well as the letter. Only thus can we be delivered from the dead textualism which has captured us in the day in which we live and is fast reducing us to impotence.

**4.** We must repudiate the evil liaison between the world and the Church. The Church is today living in a twilight zone. We are slavishly imitating and following and kowtowing to a world that we should repudiate.

If the Church of our day is to know its old radiance and power, there must first be a return to the—

# Paths for a New Walk

The Bible tells us that if we love the world, the love of the Father is not in us, but we seem to have forgotten this. There was a time in history when the Church stood on its feet and took the positive stand and the world imitated her. Now things are turned around and we are imitating the world, so that religious journalism, and religious advertising, and even religious singing is often but a poor echo of the world.

My brethren, we need to reverse that trend and one time more preach and believe and stand for the fact that there must be a radical division in spirit as well as in practice between a fallen world and a redeemed Church.

5. We must put the cross back in the heart of man where it belongs. Now there are two crosses, or more properly, there is a cross that belongs in two places. The cross on the hill redeemed us. In lonely sorrow Christ died for us on the cross on the hill, and that is the foundation of all hope of all men, world without end. But Jesus also taught that that same cross must be transferred to the heart of His followers, so that the old man with his deeds may be put to death, and instead of excusing and glorifying the flesh, we should repudiate it and crucify it.

You know that the old man is supposed to be dead. I understand that when someone reminded Moody that the old man was judicially dead, he replied, "Yes, *judicially* he is, but *actually* he ain't." Today we fall back upon a judicial crucifixion of our old ego, and then we go along loving ourselves clear down to the end of our days. God deliver us from it and help us to take the cross from the hill and put it in the heart, so that we may be crucified with Christ, actually as well as judicially, and day by day bear that cross. Then there will be no place for the proud, no place for the lustful, no place for the money-loving, no place for the self-loving, no place for the self-confident; but the old man with his deeds will be crucified, and we shall be raised to newness of life.

6. We need to return to internalism as opposed to externalism. You know that every great movement, including the Keswick movement, began with internalism. I mean by that, religion was declared to be of the heart, the inner man was all that mattered. Not the beauty of the woman nor the strength of the man, nor the importance of his degrees, but internally a man was to serve God in spirit and in truth. And then slowly as the movement or the denomination moved on, it moved out from the center to the outside and externalism took over.

The Pharisees are good examples of externalism. They were externalists. Jesus Christ came and cut through all of their externalism and went straight to the heart of them and said that out of the heart cometh a man's deeds, his goodness or his badness. The outside was nothing. He put religion where it belongs, inside of a man.

7. We must recapture the holy art of worship. This is so sacred that I feel it can only suffer from being discussed in public, but I must say something about it. God wants worshipers; He calls us to worship Him. In our day we are busy making workers, when God is trying to

make worshipers. Let it be remembered that any kind of religious work that does not spring out of worship will all be wood, hay and stubble in the great day of Christ.

I am glad we are using the Inter-Varsity hymnal here with some of the old British hymns that have some meaning in them. We've sung ourselves into Tin Pan Alley and we ought to get out of it again and get back to the ancient songs with some real quality of worship in them.

In our gatherings we must minister unto the Lord, not unto individuals nor unto denominations. Our ministry must be unto the Lord, and in reverent worship we must listen for His voice and hear what God the Lord will speak.

8. Again, there must be a return to New Testament methods. Some people say, "We believe in the Bible message, but we believe in modern methods." My brethren, the Church is busy today, certain sectors of it, preaching a Bible message and then canceling out all of the good they do with the methods they use to promote that message. We must go to the Bible for our methods as well as our message.

It is entirely possible to be orthodox in our message and liberal in our methods. Now I know that a great many good fundamentalists will wish I had not said this, but I am saying it nevertheless. I think it is possible to be a liberal in everything but our creed—a liberal in our relation to the world, a liberal in our lack of worship, a liberal in our externalism—yet when it comes to our nominal creed, be entirely Biblical. My brethren, we must have Bible methods as well as a Bible creed.

9. And lastly, we must get free from our strange fear of the Holy Spirit. In America in the last half-century there has been a frightful reaction from the Holy Spirit because of the fanaticisms of certain brethren who have gone to extremes. We have become afraid of the Holy Spirit. My brethren, this ought not to be.

[Continued on page 19]

☆ ☆ ☆

## His Love

w. a. wood

If I could write with pen inspired  
Of Jesus' wondrous love,  
The lines would not breathe daffodils  
Or tinted skies above;  
But in those lines the storms would toss  
Wild billows of the sea,  
And in the stead of flowery nook  
The weathered cliffs would raised be.

Gnarled and mighty oaks would stand  
Like sentinels of time—  
It was upon a tree He died  
To expiate our crime—  
And in the place of jest, and dance,  
And sinful revelry,  
Would glisten tears of Olivet,  
Sound sobbings of Gethsemane.



# Melting the Icicles

## in Your Church

By

Walter L. Wilson



Myslis and Harmon photos

**A**s we left the church service one evening, I noticed my friend Arnold brushing his shoulders and striking his hands on his hips and breast. "What's the matter with you, Arnold?" I asked, curiously amused.

"I'm knocking off the icicles," he replied. "I was never in such a cold church! They surely froze me out."

A cold church?—it is never said of a theatre, nor of a store, nor of a club. But it is evident that the world expects a church to be a place of warmth, fellowship, and cordiality—and it should be. Babies are not born in a refrigerator nor do they grow in one. God's house should be more like a greenhouse where His plants flourish and bloom.

How can our churches become centers of loving-kindness, care and hospitality? We must begin at the door. A reception committee of friendly men and women should extend a cordial handshake and word of greeting to each person who enters. A couple of young people, a boy and a girl, should be stationed there, too, to welcome any young people who come. This greeting upon arrival will give a warm feeling of welcome to both members and visitors.

After the welcome, the visitor should be placed in the care of an usher who will seat him. The usher should see that the newcomer receives every courtesy and consideration. This kindness will show him better than words that the church cares about his comfort. When

it is possible to do so, the visitor should be introduced to an active member or any church officer who may be available and to the pastor, if he is near.

Christians, both men and women, who do not serve on the reception committee should be available to speak to strangers, particularly those who may come early. If the church is an informal one, these "under-shepherds" should stop at the pew, shake hands with the newcomers, and engage in a brief conversation. They may inquire if the friend is a visitor from out of town, or a new resident in the city, and ask any other information which will indicate a personal interest in him. The visitor should be introduced to others sitting nearby. This often leads to conversation with some of the regular church attenders which may ripen into real friendships.

♦ **The timid and reticent** will come to the service, speaking to no one and seeming to hold themselves aloof. They need special attention. Although they do not speak, they expect others to speak to them. Usually people of this type complain if they are not cordially received. Though cold themselves toward others, they expect others to be very cordial to them. Let us, therefore, not disappoint them but make them feel that they are appreciated.

Frequently a mother with small children will visit. One of the women at the door should notice this and suggest the nursery for the little folk and offer to have someone show her to it. But if she prefers to keep the children with her, do not insist that she leave them in the nursery. If the children disturb, one of the women nearby should offer to take the little ones and relieve the mother so she may enjoy the service. She will not forget the kindness and thoughtfulness of the women of the church and will no doubt return, and probably will leave the children in the nursery next time.

Some friends come because they have been invited by one of the church members. If the member has not arrived, such a visitor may look around as though seeking someone. An usher or member of the reception committee should be alert to the situation and ask if he can be of service and seat the visitor near the door so the friend who invited him can easily contact him upon arrival. However, the friend should make every effort to be there early if he has promised to meet his guest at the door.

Newcomers will always feel like strangers, so the advances must be made by leaders and members of the church. Be friendly and let them know you really want them.

If the church has a flight of steps, someone should hasten to aid the elderly and crippled. They will deeply appreciate such thoughtfulness, but be tactful.

To further help in making the visitor feel welcome, some churches have a time in the service when visitors are asked to stand. A welcome is sung for them and they are handed a souvenir or a booklet explaining the procedure, faith, and practices of the church. Also a list of the names of the pastor, elders, deacons, secretaries, schedule of meetings, etc., is appreciated. Visitors are asked to fill out the visitors' cards and place them on the plates as the offering is taken.

It is helpful if a member sitting by a visitor offers his Bible and a hymnbook if he does not have them. After the service, members should get acquainted with visitors who have been sitting near them, if there has not been opportunity to do so before.

The deacons should watch for the comfort of those who attend the service by providing proper ventilation, comfortable seating, fans if needed, extra hymnbooks, sufficient lighting and like conveniences. And in addition to caring for physical needs, they should also be alert to give spiritual help.

♦ THERE are many interesting and profitable things which may be done outside the church service to make a visitor feel that he has met a warm-hearted group of Christians. A telephone call to tell him of your pleasure in seeing him at the service will be appreciated. A visit at his office or home soon after Sunday will impress upon him your interest and friendship. But remember, if you call during office hours, you should not take too much of his time. A cordial handshake, an inquiry as to his attitude toward the services, and a quick good-bye will leave happy impressions on his heart and mind.

If, however, the visit is in the home, you may have more time to be friendly and get acquainted. Take care not to bore the person. Short, "happy" conversations are sufficient. Remember, too, that each person contacted will probably have some preconceived ideas about the church and about religion in general. Always have your Bible with you and be ready to try to answer clearly any questions which may be asked. Let the friend know that it is the desire of the members of your church to be of the most help possible to those whom they have the privilege of meeting.

Often a visitor has come for some definite reason. Be sure to inquire if he found that for which he was looking. If he did not, offer to aid in finding a solution. When he comes to the church again, he will look for you because you have been helpful and friendly.

We should never forget that the purpose of meeting together as a church is

## His Coming

LESTER G. OSBORN

'Tis written here, "that blessed hope"  
To cheer us on our pilgrim way,  
To help us bear life's weary load;  
"Our Lord will come again some day."  
That blessed hope!

'Tis written here, in words so plain,  
To strengthen us when foes array,  
To help us foil the tempter's thrusts;  
"Our Lord will come again some day."  
That blessed hope!

'Tis written here (we know 'tis true!),  
To caution us to watch and pray,  
To draw us closer to His side;  
"Our Lord will come again some day."  
That blessed hope!

'Tis written here, in His sweet tones,  
To make our grateful hearts repay  
To Him, through others, our just debt;  
"Our Lord will come again some day."  
That blessed hope!

'Tis written here, O Christian friend,  
That we with Him shall reign for aye,  
That we shall ever be with Him;  
"Our Lord will come again some day."  
That blessed hope!

for the blessing of hearts and minds. Always we must keep before us the spiritual needs of the visiting friends.

Every growing church gives some attention to the social program for fellowship. Visitors must not be forgotten when these are planned. Names for invitations or announcements can be obtained from the visitors' cards. In one church the visitor's card has a list of things which Christians are capable of, and like to do. The visitor is asked to check on the list those things which interest him. This gives an intelligent guide to the opportunities the church may best extend to the visitors.

Every heart loves fellowship. Each person secretly desires attention. Someone has said, "Use them or lose them," and that is true. If each member of the church seeks to be a blessing to other members, and to visitors, our churches will become known for their warm Christian fellowship, green oases in a bleak desert where the world may find the One who gives rest.

END

Anyone can devise a plan by which good people may go to heaven. Only God can devise a plan whereby sinners, who are His enemies, can go to heaven.—Lewis Sperry Chafer

## Old Paths for a New Walk

[Continued from page 17]

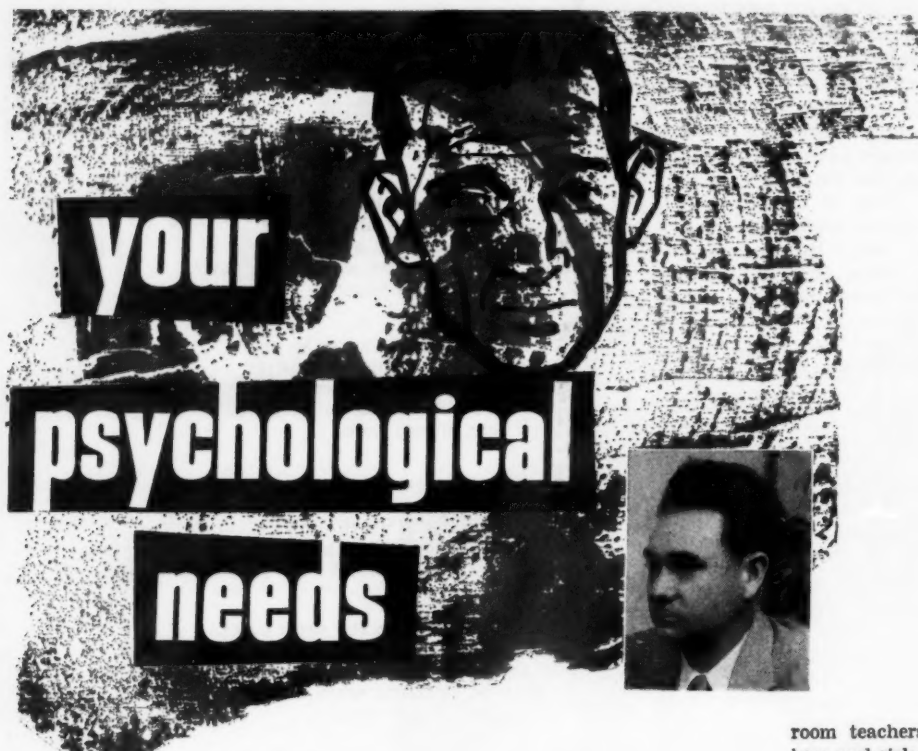
The Holy Ghost is our Friend. "He proceedeth from the Father and the Son," says the old creed. He cometh down from the heart of Jesus to us, and therefore, instead of our fearing Him, we should open wide every window of our soul to His incoming. We should pray:

*"Come, Holy Spirit, heavenly Dove,  
With all Thy quickening powers;  
Come, shed abroad a Saviour's love,  
And that shall kindle ours."*

These are to my mind the nine paths where we have strayed, without meaning to stray. We have done it inadvertently slowly and without noticing it, but it has had its terrible effects. The true Christian faith has all but passed away and in its place is a circuslike, busy, active, noisy crowd that pushes into the sanctuary and forces the Lord to take a second place.

I pray that we may see the peril before us, that we may turn back into the old paths and again experience pure Christianity with its glow, its joy, its radiancy, its reverence, its modesty, its meekness, and its internal power in the days before us.

END



Everyone  
needs to feel  
that he  
belongs—but  
is that enough?

By Clyde M. Narramore

## BELONGING

*This article is second in a new series designed to meet the needs of a generation in which mental and emotional stress are all too common. The author is a consultant in research and guidance on the staff of the Los Angeles County Superintendent of Schools.*

*As a Christian psychologist, Dr. Narramore presents in this series a wide range of personal needs, emphasizing the importance of their fulfillment through salvation and dynamic Christian living.*

**M**EN of the twentieth century are amazed at the development of machines and instruments so intricate and complex that only highly skilled technicians are able to understand their operation. Whether designed for medical laboratories, for business purposes, or for the horrible destruction of man, these devices are astonishing even to the master minds who develop them.

And yet there is nothing so miraculous in its design and function as the human being!

The psychological aspects alone of the human being are challenging to the greatest intellect. Many volumes have been written about the psychological needs of man, but most scholars in the field would probably agree that there are eight or ten general headings under which these basic needs might be listed.

The feeling of belonging, it is generally agreed, is one of these basic psy-

chological needs of man. People, both young and old, like to feel that they are part of a group. They group themselves in clubs, associations, societies, brotherhoods, lodges, sororities, fraternities, churches, fellowships, guilds, leagues, unions, and countless other organizations.

Psychologists have long realized that the person needs to feel he belongs to develop into a wholesome, desirable personality. Frustration caused by this unmet need may lead to severe psychopathology. Rejected and isolated children who lack recognition and who feel they do not belong, may develop such symptoms as excessive daydreaming, depression, obsessions, loss of appetite, or stuttering. People may have psychosomatic manifestations such as stomach ailments, palpitations of the heart, and muscular aches and pains without knowing the conditions or experiences involved in their causes.

Through sociometric techniques, class-

room teachers are learning to identify boys and girls who are not chosen or who are avoided by others, and thus may be heading toward serious maladjustments. Of the more than one million juvenile delinquents in America this year, most of them feel that they do not belong, that they are not really wanted.

Thousands who feel they do not belong say, "Nobody wants me." "I can't please anyone." "There must be something wrong with me." "No one cares and there's no use trying."

I recall a woman who suffered many years from not belonging. She had tried desperately to be accepted by others. She had joined nearly every club in town. She attended the meetings, paid the dues, and had attempted to be a part of each organization, but her frustration continued, she never became really one of them.

How can we make people feel that they belong? The answer may be a little more subtle and not as obvious as we might expect. There are a number of things to avoid.

Undue or continual criticism is one of the most effective ways of telling a person that he doesn't belong. Criticism is a way of saying, "We would be happier if you weren't around."

Unfavorable comparisons have much the same effect. Unfavorable comparisons reveal that we much prefer a rival to the one with whom we are talking.

We can also make people feel that they do not belong by giving them inappropriate tasks. Embarrassment and teasing also cause them to feel that they are not wanted, that they do not belong.

[Continued on page 72]





Sunday afternoon, and time for the "Old Fashioned Revival Hour" broadcast from the Long Beach Municipal Auditorium. Dick Whittington Photo

## Pastor to Ten Million

**B**ACK in the early 20's an unknown southern California pastor was burdened for the millions he knew never went to church. The burden grew, and by early 1926 Dr. Charles E. Fuller had begun a gospel broadcast over a single California station.

This January, as Dr. Fuller begins his thirtieth year of continuous broadcasting, his "Old Fashioned Revival Hour" is heard over more than 600 stations around the world, reaching an estimated weekly audience of ten million. The program is the oldest religious network broadcast on the air today.

Though Dr. Fuller has never seen more than a minute fraction of those in his weekly congregations, letters from around the world silhouette the men and women from every walk of life who stop to listen. They come from would-be suicides and drunkards, actresses, convicts in death cells, missionaries in distant lands, loiterers on upended boxes in lonely country stores, men and women on far off military bases. Repeatedly they tell of old-fashioned conversion by radio sets, of transformed lives, of blessings from the broadcasts. Others who write of problems or who ask questions concerning salvation or Christian growth receive help from the Old Fashioned Revival Hour's counseling department.

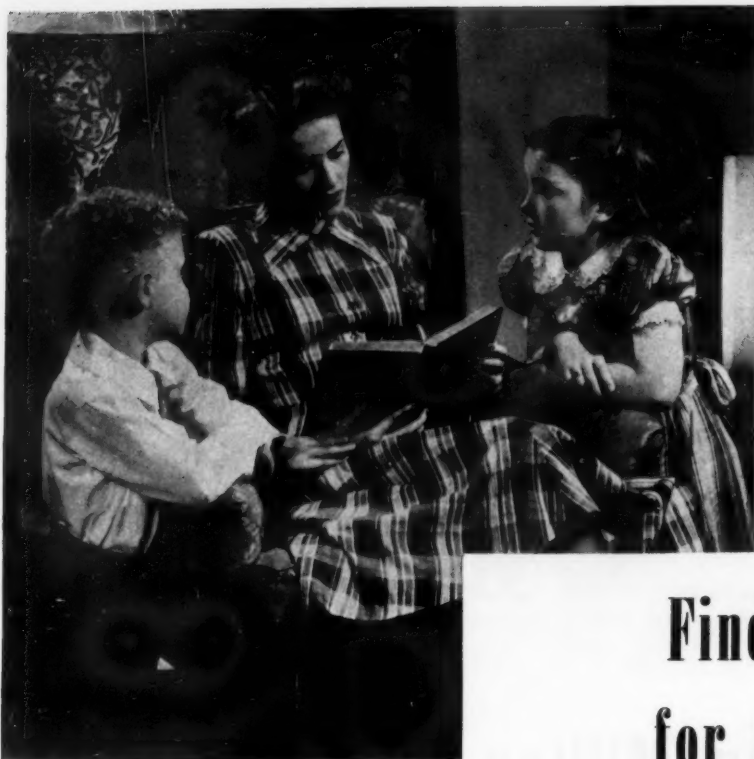
Looking back on twenty-nine years and more than 1500 broadcasts during which time the radio pastor has missed only two or three programs, Dr. Fuller says, "It only proves the faithfulness of God. Only He knows the impact made . . . Only God could have done it."



Above, Dr. and Mrs. Fuller relax before a broadcast. At left, the radio pastor counsels with servicemen. Inman Co. Photos

The "Old Fashioned Revival Hour" quartet and pianist Rudy Atwood have helped make the program a favorite. Inman Co. Photo





Devaney photo

If you are  
a busy homemaker,  
this article  
may transform  
your new year

By LUCI DECK SHAW

## Finding Time for God's Best

**Y**ou're an active young homemaker and mother. You have real desires for a life lived in the conscious presence of God, a life in which spiritual values are emphasized. Yet like so many others, you find that practical, everyday living and the longed-for spiritual life do not seem to fit together.

To try to find time for Bible reading and prayer—that is your problem. You don't want to be completely surrounded and absorbed with the ordinary, material things of life. But the house needs cleaning, the diapers must be washed, formulas made, ironing done, and even the most carefully thought-out, businesslike schedule has numerous interruptions during the day. You can't even sit down for five minutes of relaxation without hearing the doorbell or the telephone. Let alone *Bible study*!

Can this be according to God's plan? Doesn't a mother, a homemaker, have a very special need of strength, guidance, and wisdom from above? Her job—making a happy home for her husband and training her growing children—is every bit as important in God's scheme of things as are the more obvious forms of Christian service.

Every individual has special problems to be solved, but here are a few general principles and suggestions which have worked with others and may prove helpful to you, too.

1. A regular time each day to spend in God's presence is the most important single habit any spiritually hungry Christian can cultivate. And shouldn't we all be spiritually hungry? We may say, "It's almost impossible not to be

interrupted." But we can endeavor to choose a time of day when the most immediate household necessities are attended to, the baby is asleep and the older children are out playing. Resist temptation, and turn a deaf ear to the telephone for half an hour! Some of our Christian grandmothers used to have a "quiet hour" each day, in which the children knew that their mama was not to be disturbed except for emergency. It must have had a very real effect on the children's lives to know that their mother placed so much importance on this vital part of her life, and spent so much time praying for her little ones and their future.

Try to find a spot where you can be each day. Keep away from any distracting disorder, and be sure to have a good light to read by. (Though if you sit by a window you may be tempted to look out!)

Most people find it worth while to concentrate on a definite course of thought and study which draws them on from day to day. For example, make a character study of some exemplary (or otherwise!) figure in the Bible. Or read straight through a book, first seeing what you can find without help, then read it through again, this time using a commentary, or perhaps a good correspondence course.\* Or make a topical study on a subject such as the work of the Holy Spirit in the Gospel of John.

\*Especially recommended: *The Bible Says . . . ; Romans, the Epistle of Grace; Matthew, the Gospel of the King; Bible Synthesis Course; The Scofield Bible Correspondence Course*. All are available from the Moody Correspondence School, 820 N. La Salle St., Chicago 10, Ill.

Even half an hour a day of real study, using a notebook to keep your thoughts orderly and comprehensible, may well make a marked difference in your daily life, and will certainly improve your knowledge of God's Word.

2. Your prayer will be the first step in putting the lessons you learn into practice. Prayer should both precede and follow your reading. Before you open your Bible, briefly ask the Holy Spirit to guide and illuminate the passage as you read. "Open thou mine eyes, that I may behold wondrous things out of thy law." After reading, pray for definite strength to apply. Your prayer should also include the important work of intercession for others. It's all too easy to pray self-centered prayers.

In prayer, God will make His presence and His purpose known to you. If you find a tendency to wander in prayer and are unable to concentrate, you might follow the example of D. E. Hoste, former director of the China Inland Mission. Mr. Hoste prayed aloud and walked as he did so. Don't forget that your prayer time is not limited to one specific time of day when you can be sitting or kneeling quietly. You can pray anywhere, anytime, as you sweep or dust or iron. It has been said, "If you're too busy to pray, you're too busy." Does God miss your voice each day because you don't make time for Him?

3. Much of the benefit of your quiet times will be lost if you fail to recall and apply the lessons God teaches you during those precious moments you were able to spend with Him. Perhaps you have

[Continued on page 67]

# MEET RUTH GRAHAM

By Faith Coxe Bailey

## Part III

*Like lovely milestones they slipped by—  
a momentous letter, a diamond flashing in the sun,  
a wedding by candlelight. Then came the more  
difficult days as wife of a small-town pastor.*

I HAD hoped to be a Tibetan missionary. Then I met Billy. It was quite a struggle."

That's what Ruth Graham said, with typical forthrightness, as we chatted in her North Carolina home. She perched casually on one of the room's two sofas, recalling dates, places and people, and at the same time, watching young two-year-old Franklin, busy with a half-eaten cookie and a broken tootsie-toy. She was telling how she met Billy Graham, how they courted on the Wheaton College campus, how she waited three months to answer his proposal.

The decision was hard. It was not

strange that a girl brought up on a missionary compound in China and educated in a North Korean boarding school should hold the missionary calling sacred.

"I loved him," Ruth admitted, "but I was afraid I couldn't marry him. I thought I was meant to be a missionary to Tibet. Good old sister Rosa, always my trusted adviser, talked sense into me. And, too, Miss Clare Torrey, a member of the Wheaton faculty, helped pray Billy and me together." Then to Franklin, without a pause, "Why don't you play in the yard?"

Franklin looked at the yard with boredom. "And take Nana." Nana? We were the only ones in the room. Young Franklin's eyes sparkled. He tugged at a ragged crib blanket. Then he trotted off, dragging the blanket after him.

"Nana?" I asked.

"The blanket," Ruth explained.

Early in the summer of 1941, about six months after their first date, Ruth wrote to Billy, who was spending vacation at his home in North Carolina. In her letter, she agreed to marry him.

"Funny, how we think we know what God wants with us," Ruth says now. "And how little we do know. When I committed my life to Him, I said I'd give up everything—for His service." She looked at me gravely. "I meant one thing by that, and God meant another. Being a missionary in Tibet, I'd be isolated and obscure. I told God I'd be glad to—for His sake." She paused. "Instead, it's publicity and the spotlight I've had to accept. Some folks wouldn't believe it, but for me, that's a lot harder."



The engagement ring is a surprise—almost! Below, Ruth McCue Bell and William Franklin Graham exchange vows in a chapel of native stone high in the Blue Ridge Mountains.





*She had intended to brave the wind-swept heights of Tibet; instead  
her mountains were dishes in a kitchen sink, long weeks with Billy  
away from home and—increasingly—publicity's white spotlight.*



The Grahams talk over possibilities during the remodeling of their present home. Such details as a rule are in Ruth's "territory."

Maybe some folks wouldn't believe; I did. I'd known Ruth Graham only a few days. Before we met, I'd envied her—the much traveled, much photographed wife of the man who brings religion to senators, lords, movie stars, even presidents. Now I admired her, a woman who faces her own unique problems and whips them her own way. The inquiring reporters camping on her doorstep, the persistent photographers popping flashbulbs in her children's eyes, the autograph seekers—that's what's hard to accept. Hard to accept chiefly because it crosses her determination to rear four children as normal youngsters.

Earlier, in making arrangements for our interview, Ruth had been explicit. "Don't come to the house till the girls have left for school, and I wish we could be through before they come home," she'd specified to me. "I don't want them to know anybody's writing a story about their mother." For her, it would indeed be simpler to bring up children on a wind-swept Tibetan mountain.

♦ THAT summer of '41, down in North Carolina's red-clay Piedmont section, the Graham family listened calmly to the news of their son's engagement. Dairy farmer Graham and his wife had suspected it all along. Hadn't young William written when he met the girl, and said he'd marry her? One thing bothered them, though—when would they meet her?

A meeting was set for mid-summer. The Graham family planned to attend a Bible conference at Blue Ridge, N.C., about three miles from Montreat. Ruth would meet them there.

She claims she never felt jittery about facing her future in-laws for the first time. As proof, she declares that she can't even remember what she wore that day. "A blue and white bemburg sheer or maybe a white dotted swiss."

It was a night so hot that even North Carolinians were reaching for paper fans; Ruth met the Grahams directly after the evening meeting. His mother was quiet and poised and sweet. His father "was nothing at all to be scared of, bless his heart. He was so kind and friendly right from the start. And Billy's little sister was a darling tow-headed kid."

About a month later, Billy phoned unexpectedly in the middle of a hot afternoon, and announced he was leaving Charlotte for Montreat right away. "Just sort of spur-of-the-moment," he hedged. When he arrived, he seemed reluctant to stand around for pleasantries. Instead, he drove Ruth toward Asheville, stopped the car along a mountain road that plummeted straight down into forest and river, and put a diamond ring into her hand.

"Surprised?" she said in answer to my question. "In a way. I had an idea what

he was up to. But I was absolutely thrilled."

Rosa, spending the summer in a northern sanitarium, was better. But a year in New Mexico might cure her completely. Ruth was the only one to accompany her sister. This meant missing another semester at Wheaton, but she couldn't mourn this. "I wrote to Billy faithfully, almost every day," she recalls. "And I didn't have to open a book all the time I was there! Billy teases me about taking seven years to get through college. Maybe I would have, even without the interruptions!"

Next February, Ruth registered where she had left off the year before and finished her Junior year. A year later, in June 1943, she and Billy graduated together.

♦ In the middle drawer of an antique maple dresser, refinished and gleamingly burnished, Ruth rummaged through old photographs. (She keeps neither albums nor diaries.) Then she sat down on the sofa with a handful of wedding pictures in her lap, smiling as she rifled through them.

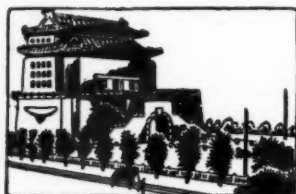
She and Billy were married in August, 1943, in the Presbyterian chapel at Montreat. The chapel is a handsome one, stately and worshipful, built lovingly of native stone. Much of the interior stone contains native mica; folks drive for miles to worship in the small church on Lake Susan.

Ruth handed me a picture of herself, standing slimly erect in her wedding gown, her hair much longer than it is now, her face somewhat thinner, her eyes just as lustrous. The gown of rich, white satin was simple, flatteringly cut. "I helped make it," Ruth told me.

She learned to sew as a necessity ("if you're hard up for clothes, you'll learn and everybody should know how"). Today she whips up a suit in a few days, if she can find the time.

When she traveled to London the first time with Billy, she frankly didn't have money for a new suit. "Not a good one. So I spent what I had on really good material, and trusted a sewing machine and an ironing board to do the rest." She made two suits, plus a dress, and wore them with confidence wherever they went. That was eight years ago; the suit still hangs in her closet ready for more hard wear. "Made my wedding veil, too," Ruth went on. "It was so long I've trimmed four bassinets with it already. I'm right up to the cap now."

[Continued on page 59]



### Chinese Graves

Look over the fields about you,  
Riveted, hilled with graves.  
No one can count the number  
Of those who perished as slaves.  
Slaves to the sin they were born in,  
Knowing not God or His Light.  
Died without God's great salvation,  
Died in the darkness of night.

Look over the people around you,  
Faces so furrowed with care,  
Lined and hardened by sorrow  
Sin has placed on them there.  
Think of the evil they live in,  
Hopes none and joys so few.  
Love them, pray for them, win them  
Lest they should perish too.

Ruth Graham's interest in missions was no passing whim—as shown by this poem she wrote as a twelve-year-old girl in China.

# Living in the Light of Our Lord's Return

## The Daily Expectation of the Early Church

By John F. Walvoord

(All rights reserved)

**I**n the early Church there was daily expectation that Christ would return. None of the apostles or early Christians dreamed that the Church Age in which we find ourselves would be extended two millenniums. They did not set any date, of course, but they were looking for Christ's coming in their lifetime, and this expectation continued among the early church fathers.

There is constant reference to future things in I Thessalonians, each chapter closing with some allusion to prophecy. The fourth chapter contains one of the outstanding prophetic or eschatological passages of the New Testament.

In the Old Testament there had been many predictions concerning Christ's coming, including His first as well as His second coming. As far as the Old Testament revelation was concerned, both comings were seen in one picture. The disciples did not understand the distinction between the two comings because the Old Testament does not make clear that there was to be a period of time between the first and second coming of Christ.

The disciples anticipated that when Christ came the first time He would fulfill the prophecies that actually pertained to His second coming, such as His earthly reign, the kingdom of righteousness and peace, and the deliverance of the Jews from their enemies, the Romans. They confidently expected that Christ would reign and that they would reign with Him. That is why they were so disappointed and disillusioned when Christ began to tell them it was necessary for Him to die. They could not fit that into the picture. They thought Christ was going to bring in the kingdom immediately.

In the very shadow of the cross, Christ gave an amazing new revelation which He had not tried to teach them before, that is, that there was another purpose of God to be fulfilled before bringing in the millennial kingdom. We see this in John 14. Christ told the disciples that He was going to leave them and go to heaven, that He was going to prepare a place for them in heaven, and that He was going to come back to receive them unto Himself.

This truth was not completely understood by the early Christians, just as it is not completely understood by many Christians today, but it inspired a daily expectancy of His



*They endured trials  
because of the joy they saw before them.*

*Do you have such a hope?*



The fourth of  
six studies  
on I Thessalonians

*I Thessalonians 4*

Dr. Walvoord is president of Dallas Theological Seminary, Dallas, Tex.

return. They were looking for Christ to come and take them home to glory without dying. This coming was not at death, though of course when a Christian dies we believe that he is "absent from the body" and "present with the Lord." It is quite clear that Paul taught the Thessalonian Christians this truth, though he had been in Thessalonica only a short time.

✦ As this epistle makes plain, they had no doubt as to the truth of the coming of Christ for them. But there was a problem which Paul had not made clear to them, the question concerning the time when their loved ones who had died in Christ would be raised. It is evident that Paul had taught them that there were going to be a number of resurrections in a chronological order as the Scriptures portray—not just one general resurrection as some believe today. The question in their minds was, when, in the order of the various resurrections, will the loved ones in Christ be raised?

Apparently they thought that at any moment they would be caught up to be with the Lord, but the resurrection of their loved ones would be delayed, possibly until after the great tribulation when Christ would come back to establish His kingdom. They wanted some instruction on this point. Paul

★ ★ ★

### Afterward

GLADYS KRUSE

*"Now no chastening for the present seemeth to be joyous, but . . . afterward" (Heb. 12:11)*

I prayed for peace,  
But all around was turmoil, strife and care;  
I sought release  
In vain: I could not find it anywhere.

I asked for strength,  
When sickness laid its hand upon my brow;  
Until at length  
I questioned why this weakness came just now.

I sought for light,  
But threatening clouds bedimmed the sky so fair;  
I pled for sight,  
But darkness, gloom and night were everywhere.

But in the night  
I learned to pray, "Thy will, not mine, be done";  
Then dazzling light  
Burst forth in rays that 'most outshone the sun.

A perfect peace  
Stole quickly o'er my troubled, restless life.  
I found release—  
No longer battled I with care and strife.

I found new strength,  
For days of pain their lessons rare had taught,  
And I at length  
Learned why each day with trials new was fraught.

But not until  
Submissively I prayed, "Thy will, O Lord,"  
Did He reveal  
The blessing and the joy of "afterward."

★ ★ ★

writes this letter to answer their question.

He says (v. 13), "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." One of the great facts of the Christian faith is that we have hope when our loved ones in Christ are taken away from us in death. Christians often fail to realize the hopelessness that characterizes heathen religions. There is no hope in the future life apart from the Lord Jesus Christ.

✦ How certain is our hope? The ground for that hope is given in verse 14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." In other words, the precious truth concerning the coming of Christ for His own is as certain as the central doctrine of the death and resurrection of Christ.

Likewise, unless we are absolutely certain concerning the death and resurrection of Christ, we are not certain in our Christian hope. The place to begin is at the cross of Christ. It is there that Christ died for our sins; it is there we learn that we had a Substitute—One who was able to save us and One who provided a sufficient sacrifice for our sin. We do not progress in our Christian faith until we come to the cross.

Linked with the cross is the resurrection of Christ which is God's seal and the evidence or the apologetic for our Christian faith. Here is the stamp of certainty: Christ rose from the dead. If we believe that Christ died for us, if we believe that Christ rose from the dead, and really believe it by receiving Jesus Christ as our Saviour, then we have a ground for the kind of Bible hope that is a certainty.

One reason so many in these days do not seriously consider the coming of Christ for them is that they have not spent enough time at the foot of the cross. Pulpits that do not proclaim the death of Christ and His resurrection can hardly be expected to preach the coming of the Lord. It is all tied together.

Do we really love the Lord's appearing? Does it mean anything that Christ might come back today? There are many Christians who may have Christ's second coming as part of their creed, but not as a living expectation. The difficulty is that their hearts and minds are not really fixed on Christ. We will love the appearing of the Lord in direct proportion as we love the Lord Himself.

Three times in three verses the phrases "them which sleep" or "are asleep" are mentioned. What is meant?

Sleep is a softened expression for death, which for a Christian is very much like sleep. We understand from Scripture that it refers to bodies which are laid in the grave. As far as our souls and spirits are concerned, we go immediately into the presence of God, into the conscious enjoyment of heaven, for "to be absent from the body" is "to be present with the Lord." We believe in the sleep of the body, but we do not believe in the sleep of the soul. Those whose bodies are sleeping in the grave, according to this scripture, are going to be resurrected when Christ comes back.

There is a problem in verse 14 in the statement, "them also which sleep in Jesus." Literally, it is "them also which sleep through Jesus," the preposition in the Greek New Testament being not *in* but *through*. What does it mean to sleep through Jesus? When a Christian dies, his hope of being in the presence of God is made possible through Jesus. Our loved ones who are asleep through Jesus go to sleep in the certain hope of waking. Some have taken the expression "through Jesus" to go with "shall God bring with him." This is also true and may be the meaning of the expression. All our hope is certainly "through Jesus."

✦ Now Paul answers their main question in verse 15 on to the end of the chapter. This question was not "Is the Lord coming?" or "Are we going to be with the Lord?" They believed that. The question was, "What is going to happen to our loved ones who have preceded us in death?"

Some of the Thessalonians may have died a martyr's death. The expression "asleep through Jesus" has been taken by some to mean this. In any case, in the few months since Paul had been in Thessalonica some had slipped away from their mortal bodies. Those in the Thessalonian church who had already died in Christ were illustrations of the uncertainty of human life. We should be living every day in such a way that if it is our last day on earth it will be a day well spent in the Master's will.

Because some had gone on to be with the Lord, Paul writes the Thessalonians in verses 15 and 16, [Continued on page 49]



# In the Study

By WILBUR M. SMITH



## Some of the More Important Literature Relating to the History of Preaching



Dr. Smith

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Six great areas of historical study are open for investigation to every serious student of the Bible and the Christian Church—more than present themselves to the followers of any other profession in the world.

First of all there is the inexhaustible subject, now richer and more satisfying than ever, *Biblical* history, extending from the days of the patriarchs to the close of the first century. This is followed by the vast subjects of *Church* history, on which thousands of books have been written, and its corollary, the history of *doctrine*, called by some, historical theology. Parallel with these two themes is the history of *missions*, to which Professor Latourette has made such an outstanding contribution during the last quarter of a century. A field which has not been adequately developed is the history of the *influence of the Bible* in the literature and civilization of the world.

Finally, an area in which few ministers, I fear, have done much reading, but one of the most interesting and profitable lines of investigation for anyone holding a high view of this holy task, is the history of *preaching*. As John Kelman said many years ago, "No study could be more interesting, and few perhaps more profitable, than a historical review of the great preachers of the past."

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, 135 N. Oakland, Pasadena, Calif.

January, 1955

The reissuing of the most comprehensive history of preaching as a whole in our language, that by Dargan, and the appearance of his first volume of what will ultimately be the most exhaustive history of preaching in Great Britain and America ever published—to both of which works we shall refer later in this discussion—in addition to the fact that this special issue of *MOODY MONTHLY* is devoted to ministers, makes this the opportune occasion for briefly surveying some of the major works on the history of preaching that have appeared in the last sixty years. And it is only in the last sixty-five years that anything of importance, in our language, has been done in this area. We might begin by being reminded of what Dargan says in the opening chapter of his monumental work:

The Graeco-Roman oratory at its best state was lacking in one great essential, to the highest eloquence. It had no religious content and but incidentally a moral one. The accepted division of oratory into its kinds was three-fold, deliberative, or political; forensic, or judicial; and epideictic or declamatory. The last at first was meant to embrace funeral or memorial orations, or panegyric discourses upon living persons, or patriotic speeches, or, as Aristotle defines it, was concerned chiefly with praise and blame. But in this classification of orations there is notable omission of the didactic element. *There was nothing in ancient oratory corresponding to our lecture platform or pulpit.* Lectures by teachers were hardly considered as belonging to oratory at all, and their declamations, given as models to their pupils, would probably have been classed under the third division if anywhere.

♦ It is interesting to observe that while Great Britain, though embracing less than one-half the population of the United States, produced far more great preachers in the nineteenth century than could be found within the borders of this country, yet the best books on homiletics and the history of preaching appearing during the last three-quarters of a century have been written by American authors. In fact, what might be called the pioneer volume in this field was that done in 1876 by Dr. John A. Broadus, of the Southern Baptist Theological Seminary, author of the most notable work on the preparation of sermons of modern times. The title of Broadus' work was simply, *The History of Preaching* (241 pages), to which all subsequent writers down to the time of Dargan were deeply indebted, as they acknowledged. This resulted from a series of lectures which Dr. Broadus delivered at Newton Theological Seminary in the early part of that year.

As far as I can discover, the first work by a British scholar surveying the history of preaching was also in the form of

## Richard Baxter on a Minister's Study

**I** CONFESS that necessity should be the greater disposer of a minister's course of study and labor. If we were sufficient for everything, we might attempt everything, and take in order the whole encyclopaedia; but life is short, and we are dull, and eternal things are necessary, and the souls that depend on our preaching are precious.

"I confess necessity hath been the conductor of my studies and life. It chooses what book I shall read, and tells me when and how long. It chooseth my text, and makes my sermon, both for matter and manner, so far as I can keep out my own corruption. Though I know the constant expectation of death hath been a great cause of this, yet I know no reason why the most healthy man should not make sure of the most necessary things first, considering the uncertainty and shortness of all men's lives."

a series of lectures given by John Ker, *Lectures on the History of Preaching*, first issued in 1889. The volume begins with a chapter on "Preaching in the Old Testament," a subject rarely considered by any writer.

Of the Greek Orthodox Church, Ker rightly said, "A great torpor has benumbed the preaching of this church for centuries. No great name stirring the hearts of the masses and shining out to lands beyond has appeared for more than a thousand years." The larger part of the work is devoted to the history of German preaching (pp. 145-388), and constituted the best survey of preaching in that country available in our language until the appearance of Dargan's second volume in 1912. Ker calls attention to the fact that Luther himself was at first unwilling to preach, though he moved the western world with his preaching in subsequent years.

Two German preachers to whom Ker gives considerable space are practically unknown to this generation of American ministers. One is Ludwig Hofacker (1798-1828), who died at the age of thirty, but whose sermons sold over 100,000 copies, most of them after his death; indeed, twenty-two editions were called for up to 1839. Ker says that though Hofacker "had no arts of eloquence or sensational novelties, with his soul he preached Christ and Him crucified." I would like to know more of Klaus Harms (1778-1855), of Kiel, whose sermons attacking contemporary rationalism were so powerful that as a result of them, and his famous "Ninety-Five Theses" in defense of the evangelical faith, over two hundred pamphlets by rationalists were written against him and his conservative views!

♦ JOHN Brown delivered the Lyman Beecher Lectures on Preaching at Yale in 1899, and published them a year later under the title, *Puritan Preaching in England*. To the early friars of the thirteenth century, he devoted twenty-eight pages, but apparently had no knowledge of the earlier preaching in England such as is now set forth so fully in Webber's work.

There are some good things here on the value of expository preaching (pp. 40-45), and an interesting chapter on the Cambridge Puritans, of whom you and I know so little today. There was Lawrence Chaderton, for fifty years the afternoon lecturer at St. Clement's Church, Cambridge; Henry Smith (1500-1591), called "the prime preacher of the nation," whose collected sermons went through one large edition after another, but about whom I could not write two accurate sentences; and Thomas Adams, of the same period, called "the Shakespeare of the Puritans."

We could well go back for edification to the volumes of some of these men. Here is an excellent chapter on "John Bunyan as a Life Study for Preachers," and another on Richard Baxter, who, Brown reminds us, hardly knew an hour free from pain for over fourteen years. One section is devoted to what Professor Brown calls "the modern Puritans"—Spur-

geon, Dale and Maclaren.

In 1903 appeared what was, up to that time, the most complete work in this field, *The History of Christian Preaching*, by T. Harwood Pattison (1838-1904). Pattison was the professor of Homiletics and Pastoral Theology at Rochester Theological Seminary. At the end of the work is an interesting "Chronology of Preachers." Here are chapters on "Prophet and Synagogue," "The Preaching of Jesus," "Apostolic Preaching," etc. The brief chapter on the preaching of the period extending from the fifth to the tenth centuries is entitled, "Darkness and Light"; the section on the seventeenth century, to which the author gives extensive treatment (pp. 163-213), is called "The Golden Age of English Preaching."

Of Thomas Hooker (1553-1600) Pattison says, "In the annals of the pulpit one illustrious name belongs entirely to the reign of Elizabeth." What mighty servants of God could be heard in the pulpits of England from 1575-1675: Henry Smith, Lancelot Andrews, John Donne, Joseph Hall, Thomas Fuller, Samuel Rutherford, Robert Leighton, Thomas Goodwin, John Owen, and Jeremy Taylor!

In a worthwhile chapter on "French Preachers of the Seventeenth Century," the author refers to Bourdaloue (1632-1704) as "the greatest preacher of his age." There are later sections on British preaching in the nineteenth century, and two concluding chapters on American preaching, emphasizing especially the work of Beecher and Phillips Brooks. Pattison reminds us that Gladstone considered Henry Melvill the greatest Episcopalian preacher of his generation—today scarcely read at all.

♦ THE year following the publication of Pattison's work saw an altogether different type of study of preaching in the volume *Representative Modern Preachers*, by the then professor of Practical Theology at Yale University, Louis Brastow. These nine chapters are really studies of nine of the great preachers of the nineteenth century: Schleiermacher, F. W. Robertson, Henry Ward Beecher, Horace Bushnell, Phillips Brooks, John Henry Newman, J. B. Mozley, Thomas Guthrie, and Charles Haddon Spurgeon. Since in this volume of over four hundred pages Brastow attempts to cover the preaching of only nine men, he is able to more carefully and exhaustively analyze the fundamental factors that made their preaching outstanding, beyond anything that had yet been done by writers in this area of Christian literature. In 1906, when over seventy years of age, Brastow issued his second volume, *The Modern Pulpit, A Study of Homiletic Sources and Characteristics*, in which is revealed a good deal of sympathy with the more liberal thinkers of his day.

♦ THERE was now to appear (1905) the first volume of the most thorough survey of the history of preaching in the Christian Church, down to the end of the nineteenth century, that had ever been attempted in our language, simply called

*A History of Preaching*, by Edwin Charles Dargan (1852-1930), for many years the professor of Homiletics at the Southern Baptist Theological Seminary of Louisville, Ky., successor to Dr. John A. Broadus, and his close friend for many years. Thus, both the initial attempt to survey the history of preaching in modern times, and the most comprehensive work on the subject to be published, came from the same theological seminary.

The work of Dargan appeared in two volumes, 1905 and 1912, totaling 1168 pages, including 33 columns of index. Professor Dargan planned to issue a third volume, covering the entire history of preaching in the United States, a subject he had not dwelt upon in these first two volumes, but he was not able to complete the work. I remember as a young minister, perhaps about 1920, writing to this beloved teacher of the South to ask when we might expect this third volume, and receiving from him a most gracious letter, which I have treasured through the years, telling me that because of his new responsibility with the Board of Publication of the Southern Baptist Church, he was sure the task would never be finished.

I would estimate that Dargan's work extends to 440,000 words. The first volume carries us down to 1572, and the second opens with preaching in Europe at the end of the sixteenth century.

This superb survey had become very scarce the last few years, so much so that I know of at least one theological seminary that tried in vain for ten years to purchase a copy for its own library. All must be grateful indeed to the Baker Book House of Grand Rapids for recently bringing out a reprint of the work, now bound in one volume, and making it available again to a new generation.

It is not possible here to go into detail regarding Dargan's work, but I would simply say that it is without rival, to the present time, in the area it covers. I read it with great interest many years ago, and have recently been turning the pages to reread some of the passages then underlined and some of the notes made in the margin. From these pages, any minister, whatever his handicaps and limitations, will be encouraged to go on striving to be a more effective and noble minister of the Word of God. There are innumerable passages that can bring nothing but courage to the heart of any minister. For instance, of Gregory Nazianzin, the author says that though he held a high, firm place among the world's great preachers, "he was small of stature and unprepossessing in appearance, and had no majestic presence to help out the flash and force of his oratorical genius. He was sensitive, vain, ambitious, yet struggling with these and other infirmities ever toward the better things in character and usefulness." Over and over again the author emphasizes the truth that at all times the character of the preacher either enforces or enfeebles his preaching. The work is a gold mine of illustrations on the tremendous influence of the Word of God upon the lives of many, when proclaimed with the power that the New Testament always identifies with true preaching.

The virtues of the work are many, the shortcomings few indeed. One is surprised to note that there is no mention of that truly great preacher, to whom I shall refer later, John Flavel, or of Matthew Henry, though he was an able preacher of the Word as well as the peer of commentators. A perusal of these pages will pull any sensitive minister out of the doldrums.

† For that invaluable series, the International Theological Library, Professor Alfred Ernest Garvie did the volume, *The Preachers of the Church* (London, 1926), which was too brief a work (245 pages) to allow this gifted scholar to do justice to his subject. In 1942 appeared a work covering a more limited period than those we have thus far considered here, by a noted Presbyterian American clergyman, Dr. Hugh Thompson Kerr, *Preaching in the Early Church*. This includes chapters on "Apostolic Preaching"; "The Preaching of the Greek Apologists," mostly apologetic preaching; "The Preach-

ing of the Latin Apologists," principally Tertullian and Cyprian, and concludes with a discussion of the great Greek and Latin preachers. Dr. Kerr did a good piece of work here, but there is not much in his pages that cannot be found in the more comprehensive study by Dargan.

Before turning to the monumental work of Webber which has just been published, I think we might mention here some volumes on the history of preaching which limit themselves to certain periods of Church history. The two better known surveys of medieval preaching in England are by G. W. Owst, *Preaching in Medieval England* and *Literature and Pulpit in Medieval England*, published in Cambridge in 1926 and 1939 respectively. On the seventeenth century, there are two fine, scholarly volumes, *English Preachers and Preaching (1604-1670)* by Caroline Francis Richardson (New York, 1928) and *English Pulpit Oratory, from Andrews to Tillotson (1932)*. Professor W. G. Blaikie did a notable work some years ago, still worth reading, *The Preachers of Scotland from the Sixth to the Nineteenth Centuries* (Edinburgh, 1888). There is a fascinating work on *New England Clergy in the American Revolution* by Alexander Baldwin (1928), and a later scholarly piece of genuine research, *Preaching in the First Half Century of New England History*, by Babette May Levy (Hartford, 1945, American Society of Church History).

FOR some reason, the most important work on the history of preaching published in our country in nearly a half century has escaped notice in our leading religious periodicals. I have never seen an extended review of the book, and came upon the title almost by accident. It is the first volume of *A History of Preaching in Britain and America* by F. R. Webber, a Lutheran, an authority on church architecture, and a native of southern England (Milwaukee: Northwestern Publishing House, 1952). This first volume of 758 pages takes us through the nineteenth century in England alone; the second will survey the history of preaching in Ireland, Scotland, and Wales; and the third will be devoted to America. If the remaining volumes are on the scale of the first one, the complete work will contain twice the amount of material found in Dargan.

Two outstanding virtues presented themselves to me in the reading of this initial volume. Fundamentally we have here, for the first time in our language, a true account of the earliest preaching in Great Britain, in what would be called the Celtic Church, and secondly, we have an approach to the great preachers of England by a conservative who passes judgment on many of the men he discusses in their relationship to the Word of God and the basic Christian truths, which is invaluable.

Here, for the first time in a history of preaching, is set forth the amazing power of evangelical preaching in the early Celtic Church in England. The author has been able to do this so satisfactorily for two reasons. First of all, he lived in this part of England for years, and thus knows its history and literature intimately; and then, it has been only since 1916 that we have had books written as the result of extensive research in this formerly almost unknown period of Christian activity. Many of the great preachers of the Celtic Church listed here cannot be found in the *Dictionary of National Biography*.

Here is a whole new area of modern investigation. For years the Roman Catholic Church has attempted to prove that British Christianity derived from Rome, but Webber proves with overwhelming evidence that the earliest Christianity, which had nothing to do with the superstitions and beclouding traditions of Roman Catholicism, originated in Gaul.

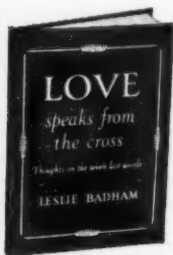
There are excellent discussions here of Liddon, Parker, Farrar, Spurgeon, Meyer, and even, to my astonishment, A. C. Dixon, who, though an American preacher, and one of the finest, was for a few years in the first World War, pastor of Spurgeon's Tabernacle, London. Among the notables which for some reason the author missed are Samuel Chadwick, Robert Hall, Marcus Rainsford, Adolph Saphir, and C. J.



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Vaughan. I only wish there was space for quoting some of the excellent passages in this monumental work. I commend it to every minister in America as a "must" for his library, for his reading, and for his education.

THE literature on preachers is vast, and I am not here attempting a complete bibliography. Among the more significant is the great work by Sir Robertson Nicoll, former editor of *The British Weekly*, entitled *Princes of the Church*, brilliant biographical sketches of many of the outstanding preachers of the nineteenth century known intimately to Nicoll, and others. An earlier volume that included some of the names found in the Nicoll volume is *Nine Great Preachers* by Albert H. Kurrier (400 pages), which begins with Chrysostom and includes chapters on Richard Baxter and John Bunyan. Dr. Clarence Edward Macartney, one of the prominent preachers of our generation a quarter of a century ago, wrote a volume now almost forgotten. *Sons of Thunder*, ten chapters on preachers, including Samuel Davies, James Waddell, and Eliphaz Nott. In 1921, Professor Arthur S. Hoyt issued his *The Pulpit and American Life*, and some years ago Sir James Marchant edited a work entitled, *British Preachers*.

A rich piece of ecclesiastical scholarship is that huge volume, found in the libraries of many ministers today but I am afraid seldom read, *History and Repository of Pulpit Eloquence* by H. C. Fish. There are invaluable biographies of most of the notable American preachers of a century ago in that epochal work by William Buell Sprague (1795-1876), *Annals of the American Pulpit*, issued in nine volumes between 1857 and 1869, containing material not found in any other work in our language. A title which looks most attractive, but which I have never seen, is *Classic Preachers of the English Church* by J. E. Kempe (2 vols., 1877-1878).

A brilliant work of nearly five hundred pages by E. Paxton Hood (1888) will abide as a volume of true inspiration—*The Throne of Eloquence: Great Preachers Ancient and Modern*. Of less significance, but still interesting, is *Princes of the Christian Pulpit and Pastorate* by Dr. Harry C. Howard of Emory University (1927), fifteen biographical chapters, beginning with Francis of Assisi and ending with that peer of preachers, John Henry Jowett.

If there is an adequate history of preaching as set forth in the New Testament, it is not known to me. Here perhaps is an opportunity for the writing of a volume which could open up new veins of Biblical truth. Some years ago Albert Richmond Bond published a work which has not been given much attention, *The Master Preacher, a Study of the Homiletics of Jesus*. We have

many books on Christ as teacher, but practically none of real value on Christ as preacher.

In the preaching of the apostle Paul, we are more adequately provided for. A century ago John Eadie did a volume that is still important, *St. Paul the Preacher*; and, more recently, Maurice Jones did an excellent piece of work in his volume, *St. Paul the Orator*, published in London in 1910. I know of nothing worthy of note on the preaching of the apostle Peter, though such a subject fills almost one-half of the Book of Acts.

The most neglected sermons by a great preacher of modern times, in all the volumes relating to this subject, are those of Charles John Vaughan (1816-1897), dean of Llandaff, and for some years headmaster of Harrow. Of his work at Harrow, the sketch in the *Dictionary of National Biography* says, "During the last dozen years of his life, it is probable that no school stood higher than Harrow. . . . No headmaster, Arnold excepted, gathered around him a more gifted band of scholars or colleagues." Vaughan published over sixty volumes, and those of sermons contain some of the greatest preached in England in a day marked by good preaching. Among these are *Epiphany, Lent and Easter* (1865); *Lessons of Life and Godliness* (1862); *Words From the Gospels* (1863); *Foes of Faith* (1873); *Life's Work and God's Discipline* (1873); *The Two Great Temptations* (1875); *Temple Sermons* (1881). Many of these volumes went through many editions. His works also include the helpful *Lectures on St. Paul's Epistle to the Philippians*; *Lectures on the Revelation of St. John*; *The Church of the First Days* (Acts), etc. Somewhere I have seen the statement that Bishop Westcott read one of Vaughan's sermons every Sunday afternoon for nearly thirty years. Here is an area of investigation for someone doing a master's thesis in the field of homiletics.

We close this study of literature on the history of preaching with the following paragraph of encouragement from Professor Ker: "Each true Christian minister has had his place and circle, and he may have still. He may be a man of genius—there is room for him—or of the plainest, most realistic understanding. He may be as learned as the library of Alexandria, or a man of one book, provided it be the true Book. He may be a philosopher of the schools, or a scholar of common life. He may be original to the verge of eccentricity, or a traveler in well-worn paths. Let him only be resolved to make his gifts the property of his fellow men in loyal obedience to His Master."

Variae

The British and Foreign Bible Society, founded in 1804, has just celebrated its

Moody Monthly

150th anniversary. During this period, one or more books of the Bible have been translated and printed in 991 new languages or dialects; while during all the hundreds of years preceding, the Word of God had appeared in only 73 different languages. During 1954, approximately 25,000,000 copies of the Scriptures will be distributed by the twenty-four national Bible societies of the world. The American Bible Society was organized in 1816.

In the *Sydney Morning Herald* of Sydney, Australia, for February 4, 1954, is a very interesting article by Dr. Batty, the bishop of Newcastle, "The Role Played by Religion," in which he sets forth some statistics that I have not seen elsewhere. Bishop Batty says that in the last census there, approximately 90 per cent of the population called themselves Christians, and 80 per cent were members of one or the other of the four largest denominations: the Church of England, 39 per cent; the Roman Catholic Church, 20 per cent; the Methodist Church, 12 per cent, and the Presbyterian Church, a little less than 10 per cent.

Among the Protestants there are two different unions: the Evangelical Union, which believes in "the power of God unto salvation," and the Christian Student Movement, which is of a somewhat more liberal cast. The author remarks that in the recent Methodist Mission, those participating "were reported as dealing very trenchantly and lucidly with questions of social and economic justice, and international peace, but seemed to have laid little if any stress upon the traditional gospel of salvation through a divine Redeemer, incarnate, crucified and risen."

The *Israel Digest*, published every week by the Israel Office of Information of New York City, regularly carries news about the State of Israel, its cultural and intellectual interests, archaeological discoveries, etc., but in the issue for August 30, 1954, is a rather astonishing announcement entitled "Feast of the Assumption Celebrated," coming from Jerusalem. It reads as follows:

The Feast of the Assumption of the Virgin Mary was celebrated last week in the Abbey of the Dormition on Mount Zion, the generally accepted site at which the Virgin "fell asleep." Pontifical High Mass was celebrated by the Latin Patriarch of Jerusalem, Monsignor Alberto Gori, who had crossed from the Old City of Jerusalem for the ceremony. The celebration had additional significance as this is Marian Year.

Numerous foreign and local clergy, members of the Consular Corps and officials of the Israel Tourist Office attended. Catholic pilgrims from all over the country also came to Jerusalem for the occasion. A choir of more than eighty participated in the service, which was recorded by "Kol Yisrael" (Israel Broadcasting Services). In the absence of electricity on Mount Zion, the mass chanted in Gregorian melodies was recorded over a telephone line.

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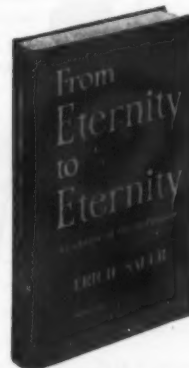
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In *Israel Digest* for November 1, 1954, is an interesting list of "Coming Events in Israel in 1955." It is surprising to note how many of these observances are related to the Christian faith. Thousands, if not hundreds of thousands, of Jewish people throughout the world will be reading such a list as this, and thus testimony is borne to the fact of Christ's advent for which we can be grateful, though some of the Roman Catholic rites, here brought to the attention of Jewish people, may result in an attitude of ridicule among many. One cannot help but notice in the listing of the various Jewish feasts, especially Passover, that nothing is said about sacrifice, which was primary in the original Passover service, because there has been no sacrifice in Jewry for nearly nineteen hundred years.

Some of the events of special interest to Christians are as follows: January 6, Feast of Epiphany; March 25, Feast of the Annunciation; April 7, Good Thursday; April 8, Good Friday; April 10, Easter Sunday; July 2, Feast of the Visitation; August 6, Feast of the Transfiguration; August 15, Feast of the Assumption; December 8, Feast of the Immaculate Conception; December 25, Christmas Day.

## A Personal Word

LETTERS regarding IN THE STUDY have been more interesting lately than ever. This month I am especially grateful for communications that have come indicating that comments in these columns are stirring men to write some needed volumes. One clergyman, a graduate of Moody Bible Institute, and later of a college and seminary, writes that he is deeply interested in a project of the life of Dr. R. A. Torrey. A conference speaker, well known for some years in this country and in Canada, a friend of mine, has written that he has been moved to undertake the writing of a book on the Holy City. He is the type of man who could give us a masterpiece on this.

As a result of my word concerning a biography of Matthew Henry, I have a very interesting and informing letter from my friend Dr. Philip E. Howard, the editor of the *Sunday School Times*, setting forth some facts previously unknown to me, and perhaps even unknown to students of Matthew Henry in this country. He writes:

In looking over the MOODY MONTHLY for November, I read some of the items of IN THE STUDY. On page 32, middle column, I found your statement that "no adequate life of Matthew Henry has ever been written." This led me to wonder whether you know about his biography by Sir J. Bickerton Williams. I have read it through, and reread many parts of it, and have found it very interesting and stimulating.

This biography covers 125 pages in

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the large edition of Matthew Henry's Commentary, first volume, published by Marshall Brothers in London, which I purchased from them in 1926. I have used it constantly ever since and have read a great deal of the commentary. The lines of type in the biography run across the page and are 5 1/2 inches wide, so I should think if the biography were published in ordinary book size, it would make at least 250 pages, which is a fair-sized biography. Since your statement came under the heading of "Some Books That Should be Written" (p. 29) I thought it would do no harm to remind you of this good biography of Matthew Henry.

## Magazine Articles of Major Importance

*The Church Gazette*, Sept.-Oct., 1954  
(Dean Wace House, 7 Wine Office  
Court, Fleet St., London E.C. 4), "Cran-  
mer's Influence on the English Prayer  
Book," by T. G. Mohan.

*The Hebrew Christian*, Fall, 1954, "Mes-  
sianic Prophecy, Its Origin, Historical  
Growth and Relation to New Testa-  
ment Fulfillment." One of a series of  
articles well worth reading. Also,  
"Palestine in Prophecy and Politics,"  
by Ludwig R. DeWitz, pp. 8-12.

*The Jews in the News*, October, 1954,  
"The Spiritual Situation in Israel," by  
Agnes Waldstein; "Does Israel Have  
an Atonement Day?" Two good arti-  
cles.

*The Pulpit Digest*, October, 1954, "Pray-  
ing About Your Thorn in the Flesh,"  
by Dr. Andrew W. Blackwood.

Moody Monthly



*The Jewish Quarterly Review*, October, 1954, "The Essenes and Messianic Expectations," by Solomon Zeitlin, pp. 83-119.

*International Review of Missions*, October, 1954, "The Role of the Missionary in the Near East," by John S. Badeau, pp. 397-403; "The Weakness and Strength of the Bible Societies Today," by Olivier Beguin, pp. 404-413.

*Bibliotheca Sacra*, April, 1954, "The Importance and Exegesis of Revelation 20:1-8," by Merrill C. Tenney, pp. 137-148.

—, July, 1954, "The Catholic Approach to Bible and Science," by Bernard Ramm, pp. 204-212; "The Need of Expository Preaching in the Twentieth Century," by Merrill F. Unger, pp. 229-240.

*The Anglican Theological Review*, Vol. XXXVI, "Bultmann and the Mythology of the New Testament," by S. E. Johnson, pp. 29-47.

*The Bulletin of the John Ryland's Library* (Manchester, England), September, 1954, "The Changing Background of Theological Studies," by L. W. Grensted, pp. 23-41. This is one of the most tragic articles on a theological subject that I have read for a long time. The University of Manchester had just celebrated the 50th anniversary of the founding of its Faculty of Theology, and an invitation to give the opening lecture on this occasion was extended to Dr. Grensted, who for many years was the Nolloth Professor of the Philosophy of the Christian Religion in the University of Oxford. The article is concerned almost entirely with developments in mathematics and philosophy, and the men whose views are here set forth, for the most part, were not even theists. If in the last fifty years theology has not progressed in any way other than in the development of higher mathematics, we are in a sad state indeed. An example of his argument is in the following statement: "It seems unthinkable that there should not, however far beyond our grasp, be some Higher calculus in which all possible logics, however locally inconsistent, still cohere."

*Foreign Affairs*, October, 1954. This issue of this scholarly journal carries a number of significant articles, not bearing upon religion, but certainly revealing the seriousness of this present hour. The leading article, "The World Since the War: The Third Phase," by Sir Roger Makins, British ambassador to the United States, contains this warning: "We can none of us overlook the possibility that, in one or other of the highly explosive areas of contact between the Western and the Communist worlds, some unguarded spark, or some careless firecracker, could precipitate overnight a conflagration which neither side could immediately control. A

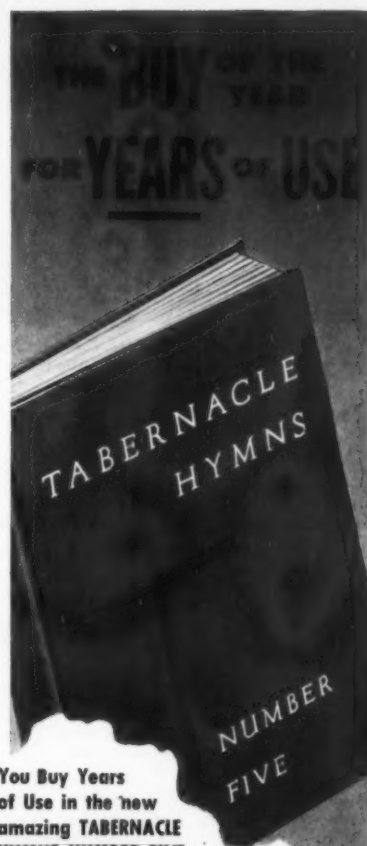
fourth or even more disagreeable phase may, for all we know, be just in the offing."

Dr. Hamilton Fish Armstrong, the editor of the periodical, in an article entitled "Postscript to EDC," frankly states, "The situation we face is the typical Clausewitz-Leninist concept of unified war in which political and military weapons are used interchangeably to divide and destroy us."

In a subsequent discussion of "Air Power and World Strategy," Air Marshal Sir John Slessor, chief of the air staff of Great Britain for some years, and holder of other positions of authority, writes: "We must expect to be faced with other 'Koreas' which it will be in our interest to localize and insulate as unquestionably it was in the real Korea . . . There is nothing new about total war—it was not new in the days of Jenghiz Khan or Attila. But in our day we have seen science and technology reduce the world to the size of a Hellenic city state. And where in the dawn of history the innocent victims of total war were numbered in hundreds, in the late war they were numbered in millions. Another time they might be numbered in hundreds of millions—and everybody knows it, the men in the Kremlin as well as anybody else."

*The Christian Century*, November 10, 1954, "Russia's New Anti-Religious Drive," by Donald A. Lowrie.

*Harper's Magazine*, November, 1954, "The Changing Past," by Lynn White, Jr., pp. 29-34. "History is being made faster than we can absorb it . . . The busy spades of archaeologists are further complicating matters by digging up not only objects but whole cultures unknown even a few years ago. In 1900 the Hittites were hardly more than a name in the Bible. Today Yale is publishing a bulky Hittite dictionary. The jungles of Cambodia have been torn aside to reveal the astonishing remains of Angkor Vat and the vanished Khmer civilization. Moslem fanatics still prevent excavation of the South Arabian ruins of Saba, whose queen may have visited Solomon nearly three thousand years ago, but in the Indus valley a cluster of cities perhaps as old as Babylonia or Egypt has come to light. On Crete and in the Aegean the Minoans are emerging from the mists. In 1953 a British architect who had worked on Nazi spy codes during World War II cracked the most common form of Minoan writing. Studies of the early Germans and Celts are fast changing our notions of what the Romans found when they marched north of the Alps. And in the Americas, Aztec and pre-Aztec, Inca and pre-Inca cultures, always curious and sometimes magnificent, are turning up in most embarrassing profusion. We really don't know what to do with all the history we now have."



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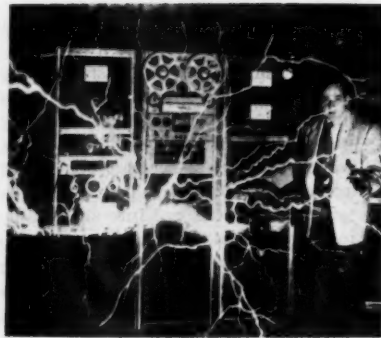
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At last the fearful "lightning" ceases, the lights flare on and a nervous burst of laughter spreads across the auditorium. You realize yours was with it. You follow in fascination every movement of the scientist-evangelist as he manipulates one after another of the most up-to-date radio controlled mechanisms you have ever seen. Part of it is a tiny transmitter, you learn, smaller than a bar of soap, which he wears on his belt to radio-control an amazing assortment of scientific demonstrations. All to prove to you that Christianity does stand up to the test-tube facts of scientific knowledge.

### EVANGELISM

William Boyle, Editor

This is "Sermons from Science," a method of demonstrating God's work as being closely knit with His Word, and done by authentic, factual illustrations presented through the most dynamic modern scientific channels. Dr. Irwin A. Moon first introduced the sermons in 1939 at the Golden Gate International Exposition. Now, kept up to the minute in the latest scientific developments and equipment, they are being demonstrated throughout the nation in live programs by two young scientist-evangelists, George Speake and Keith Hargett.

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Truths demonstrated by known scientific principles turn many students, servicemen and top scientists from doubts to understanding and faith.





"Clears up a lot of our wrong thinking about science and religion," say science students.

laboratories and students in the science departments of high schools have been aided in reconciling Christianity and their scientific knowledge. Through scientific principles now understood, "Sermons from Science" has led many, trained to think critically and objectively, out of the valley of doubt and darkness into light, understanding, and faith in God the Creator and Christ their Saviour.

Possibly you are one who is not ordinarily attracted to sermons of any kind, but have sauntered into the civic auditorium—or high school assembly hall—intrigued by your interest in science and the promise of the poster you saw in a store window that this man can show you "powerful, startling, scientific demonstrations." You are not disappointed in the performance so far.

But that religious angle, "Scientific facts that inspire faith in God in an atomic age." Perhaps you don't go for that. You'll take the science and leave the religion for old women and children. Religion's not for thinking people. You . . . you've been educated. They taught you in school that evolution is the fact upon which belief is based these days. Maybe there is a God, maybe there isn't. You feel it really is not important, why argue about it?

Then you become entranced as the fast-paced program unfolds. You sit forward watching the robot electronic brain mysteriously operate at the will of the scientist. The large movie screen descends unaided, the auditorium lights go off at a point of the scientist's finger and in amazement you realize that the movie projector has started without an operator as the screen lights up to picture the

point the speaker has just made: "Seeing is not believing."

You are beginning to believe that you cannot depend upon your own good five senses! You don't hear when you should hear, metal rings float in air before your eyes, light plays music—yes, music that can be stopped by breaking the beam with the scientist's hand—or something solid, he says, like his head!

Yes, it is his sense of humor—and logic, good solid logic—that is beginning to get you.

"The popular idea that scientists generally are materialists just isn't so," you hear.

"You'll have to prove that one, brother," you think. The science demonstrations are on the level all right. If you are technically trained, you have to admit that, but if he says scientists as a whole are not materialists, well, that will take some convincing.

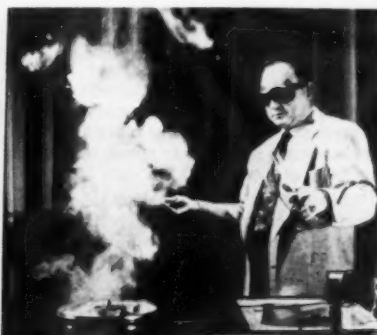
Then you sit up straight and listen closely: "Oh, there are some who promulgate theory as though it were fact, men who like to get public attention by promoting ideas that are radical, such as the evolutionary theory that has been the center of so much contention. But with the advance of scientific knowledge today, amazingly enough, scientists are fast dissolving this great system of thinking themselves."

That's a new one on you, but you listen on: "New discoveries don't contradict the Bible," he is insisting, "they are more inclined to substantiate it. Many scientists, past and present, have been genuine men of faith in God."

"Hmmm, I doubt it," you say to yourself.

Then you hear them listed: "Sir Isaac

Keith Hargett plays music on a beam of light (left) and (right) "preaches" with chemicals.



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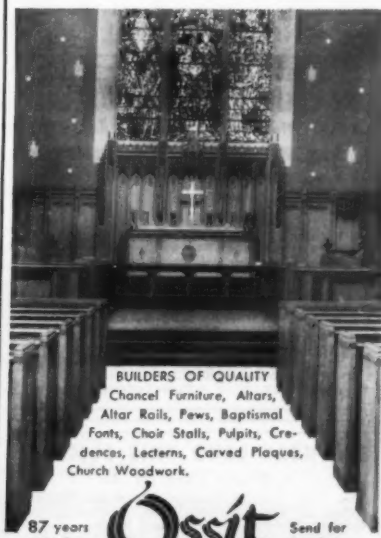
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Newton, Lord Bacon, Eddington, Jeans, Compton, Millikan, Stein . . . —all names you know well, and he says they all believed in God.

"God, Creator of the universe? A Creator who brought life into the world and then provided for existence and subsistence from nature itself?" You ponder his words.

His logic—his proof—is very strong . . . What was it he said Lord Kelvin wrote . . . ? Something like . . . "After all of the tremendous discoveries of life, I consider the greatest discovery of my life was when I discovered that Jesus Christ was my personal Saviour."

"A great scientist said that!" Your interest mounts. You don't exactly disbelieve in God. That night your loved one lay in the hospital—you found yourself crying out in your desperation. "O God, save her, don't take her from me." You had needed some Power greater than yourself to lean upon, hadn't you? Someone to whom you could turn to give you comfort and help. But who is that Someone . . . God? You'd like to believe, if you could be convinced. You'd really like to know the facts. If there is a God, a personal God, interested in your own peculiar needs, how can you know Him?

Point by point the scientist-evangelist shows you—from the hard, cold logic of science—that you need to (of all things!) be born again! That's what he said! And he is proving it. Convincingly proving it—from science.

You have learned more science tonight than you knew existed, and every bit of it has led you closer toward a knowledge of God. If that scientist is right, there must be a God. And that old worn Bible in his hand, picked up from among the chemical flasks and test tubes on the lab table, he has almost convinced you is more than a book. Why it is—must be—Authority. He has proved it—and again by science.

He's got you with him now. You are believing it. You like the way it makes you feel warm and good inside. You want to hear more about this. The demonstrations are over now, you step out into the aisle and make your way to the front and join the group who want to talk seriously about the deeper things of life.

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tists, those who are technically trained, the professor, the teacher who is training other minds. Behind this approach is the conviction that "just one outstanding leader won to Christ might, in the years to come, mean a tremendous spiritual force in the world."

Not all the results from the sermons are seen by the time the evangelist packs up his laboratory and tows it to the next engagement. Both scientist-evangelists Hargett and Speake hear about many "delayed-action" decisions, decisions for Christ that come after the ideas, so revolutionary to their previous thinking, begin to take root in the minds of thinking people. The evangelists are perfectly content to let God give the increase.

"Sermons from Science," and all its associated ministries from Moody Institute of Science, are aiming effectively at the people of today, telling the old, old story through man's newest knowledge. **END**

## Evangelistic ECHOES

### EAST

**Kingsley, Pa.** Evangelist: Eddie Wagner. West Lenox Baptist Church, Oct. 11-17. Theodore Maitland, pastor.

### SOUTH

**New Orleans, La.** Evangelist: Billy Graham. Greater New Orleans Evangelistic Crusade, Oct. 3-31. Crusade chairman, Dr. J. D. Grey. Highlights: Newspapers carried front-page stories of the crusade. On the closing night in the "Sugar Bowl" at Tulane Stadium, Governor Robert F. Kennon and Mayor de Lesseps Morrison participated.

**Roxboro, N.C.** Evangelist: S. B. Whitfield. Paschall Memorial Baptist Church, Sept. 26-Oct. 6. Floyd Paschall, pastor.

**Forest, Va.** Evangelist: J. Oscar Wells. Timber Lake Baptist Church, Sept. 15-26. Robert A. Daniel, pastor.

### MIDWEST

**Centralia, Ill.** Evangelist: Pete Riggs. City-wide campaign held in the high school auditorium. Campaign chairman: Roy Van Zandt. Team members include Bill Weston, song leader; Bill Carle, soloist, and Les Barnett, organist. Highlights: Daily newspaper reports of the campaign in the local newspaper.

**Chicago, Ill.** Evangelist: Wes Auger. Belden Avenue Baptist Church campaign, Oct. 10-24. R. F. Hamilton, pastor.

**Georgetown, Ill.** Evangelist: J. Oscar Wells. Campaign held in Bethel Baptist Church, Oct. 17-24. Lloyd Mooney, pastor.

**West Frankfort, Mich.** Evangelist: O. W. Stucky. Northern Baptist Church, Nov. 14-28.

**Albert Lea, Minn.** Evangelist O. W. Stucky. Calvary Baptist Church, Oct. 3-17.

**Lamar, Mo.** Evangelist: Del A. Feh-

January, 1955

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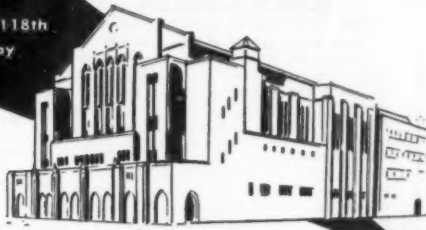
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senfeld. Bethany Baptist Church campaign, July 20-Aug. 1. William Burnett, pastor.

Canton, Ohio. Evangelist: Ralph M. Davidson. First Evangelical-Congregational Church, Oct. 26-Nov. 7. George Ralph, pastor.

#### SOUTHWEST

Willcox, Ariz. Evangelist: Del A. Fehsenfeld. Cowboy encampment meeting, Aug. 10-22.

Jacksonville, Ark. Evangelist: Eddie Wagner. Campaign in First Baptist Church in October. R. J. McMillan, pastor.

Tulsa, Okla. Evangelist: Jack Shuler. Team members included Don DeVos, Sammy Allred, and Bob Anderson. Inter-church city crusade, Oct. 17-Nov. 7. Crusade chairman: Dr. R. D. McCullough. Highlights: One hundred pastors of twenty-four denominations united in the crusade.

#### NEW ZEALAND

Wellington. Evangelist: Paul B. Smith. Campaign in St. John's Presbyterian Church in October. Soloist Johnny Ambrose. Highlights: Each of two Sunday services held in the Town Hall attracted 3,000.

#### JANUARY ENGAGEMENTS

Hyman Appelman, 7301 Belleview Ave., Kansas City 5, Mo.: Dec. 26-Jan. 9, Hopewell, Va.

Wes Auger, P. O. Box 643, Scranton, Pa.: Jan. 2-16, Evangelical U.B. Church, Neffsville, Pa.; Jan. 8, Youth for Christ, Lancaster, Pa.; Jan. 18, Youth for Christ, Lebanon, Pa.; Jan. 18-30, Alliance Church, Allentown, Pa.

William Ward Ayer, Ayerow Christian Projects, Inc., Box 408, New York 8, N. Y.: Jan. 2-16, Grace Church, Albuquerque, N. M., Walter Nelson, pastor.

John Carrara, Box 4, Fairview, N.J.: Jan. 5-16, Calvary Baptist Church, Highland, Ind.; Gaylord Hamilton, pastor; Jan. 18-30, First Baptist Church, Princeton, Ind.

Ralph M. Davidson, P. O. Box 77, Coffeyville, Kan.: Jan. 2-16, Bible Baptist Church, Des Moines, Iowa, Emory Sample, pastor.

Del Fehsenfeld, 4521 Jarboe, Kansas City, Mo.: Jan. 18-30, Bethel Baptist Church, Tucson, Ariz., C. W. McCorkle, pastor.

Howard L. Fleming, Box 188, R. R. No. 1, Wisconsin Rapids, Wis.: Jan. 23-Feb. 6, First Methodist Church, Atlanta, Ind.

Merle Fuller, Hike, N. Y.: Dec. 31-Jan. 8, Struthers Baptist Tabernacle, Struthers, Ohio; Jan. 23-30, Shamokin, Pa., Donald Martin, pastor.

The Grays, Dennison, Ohio: Jan. 4-16, Baptist Church, Dixonville, Pa.; Jan. 18-30, St. Mary's Baptist Church, Plymouth, Ill.

The Guidos, Metter, Ga.: Jan. 9-13, 20th St. Baptist Church, Huntington, W. Va.

R. I. Hummer, Flora, Ind.: Jan. 2, Hoyle Ave. Wesleyan Methodist Church, Chicago, Ill.; Jan. 4, Bethel College, St. Paul, Minn.; Jan. 5, St. Paul Bible Institute, St. Paul, Minn.; Jan. 6, Northwestern Schools, Minneapolis, Minn.; Jan. 9-11, Grace Brethren Church, Yakima, Wash.; Jan. 13, Seattle Pacific College, Seattle, Wash.; Jan. 14, Simpson Bible Institute, Seattle, Wash.; Jan. 16, View Ridge Brethren Church, Seattle, Wash.; Jan. 17-19, Grace Brethren Church, Albany, Ore.; Jan. 20-23, First Baptist Church, Albany, Ore.; Jan. 24-25, Grace Brethren Church, Portland, Ore.; Jan. 25, Multnomah School of the Bible, Portland, Ore.; Jan. 26, Western Evangelical Seminary, Portland, Ore.; Jan. 30-Feb. 2, LaLoma Grace Brethren Church, Modesto, Calif.

John J. Lanting, 5294 Lake Harbor Rd., Muskegon, Mich.: Jan. 30-Feb. 9, Community Baptist Church, Gulfport, Fla., H. B. Bragan, pastor.

Gordon J. Leininger, South Perry St., Marietta, Pa.: Jan. 2, Fellowship Gospel Church, Philadelphia, Pa., Roger Attick, pastor; Jan. 4-16, First Baptist Church, Randolph, N. Y., R. Leo Gathany, pastor; Jan. 20-30, First Baptist Church, Stanton, Mich., Earl Buffum, pastor.

Bob Manderson and Jack Conner, Bethany Acres, Inc., P. O. Box 100, Fallston, Md.: Dec. 31-Jan. 14, Evangelical Methodist Church, Altoona, Pa., William Breckbill, pastor; Jan. 15, Youth for Christ, Chester, Pa.; Jan. 16-22,

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Bible Baptist Tabernacle, Claymont, Del.: Jan. 23-30, Maranatha Tabernacle, Darby, Pa.

John B. Marchbanks, Bryson City, N. C.: Jan. 2-6, Calvary Baptist Church, Hendersonville, N.C.; Jan. 7-9, Great Smoky Mountains Bible Conference, Bryson City, N.C.; Jan. 12, Asheville Bible Church, Asheville, N.C.; Jan. 22-23, 29-30, Bible Center, Bryson City, N.C.

Mr. and Mrs. Raymond O. Nelson, P. O. Box 514, Jamestown, N.Y.: Jan. 4-16, First Evangelical U.B. Church, Huntington, W. Va.; Jan. 18-30, Weekly Memorial Evangelical U.B. Church, Charleston, W. Va.

G. W. Otteson, 5912 Colfax Ave., S., Minneapolis 19, Minn.: Jan. 2-16, Covenant Church, Berkeley, Calif.; Jan. 18-30, Covenant Church, Hilmar, Calif.

Bertel C. Peterson, 47 Linwood Ave., Jamestown, N. Y.: Jan. 3-16, First Evangelical U.B. Church, Buffalo, N. Y., Lloyd Houser, pastor; Jan. 17-23, Evangelical U.B. Church, Bear Lake, Pa., Gerald Lundeen, pastor; Jan. 24-30, Evangelical U.B. Church, Titusville, Pa.

Mr. and Mrs. Lester C. Place, 448 N. Penn St., Spring City, Pa.: Jan. 2, Presbyterian Church, Coolspring, Del., George A. Leukel, pastor; Presbyterian Church, Georgetown, Del., G. A. Leukel, pastor; Jan. 9, First United Presbyterian Church, Akron, Ohio, W. P. Cooke, pastor; Jan. 11-16, Factoryville Bible Church, Athens, Mich., Fay Logan, pastor; Jan. 18-23, Woodside Ave. Methodist Church, Bay City, Mich., Earl Plumb, pastor; Jan. 25-30, First Fundamental Church, Neenah, Wis., Roland C. Argers, pastor.

Dick Renton, 409 Agnes St., Winnipeg, Man., Canada: Jan. 16-30, Wausau Bible Church, Wausau, Wis.

C. W. Slemming, 11813 S. Campbell Ave., Chicago 43, Ill.: Jan. 9-14, Community Church, Pomona, Calif.; Jan. 25-28, First Church of the Brethren, Los Angeles, Calif.; Jan. 30-Feb. 2, Alamitos Friends Church, Garder Grove, Calif.

George Sweeting, Box 170, Ridgewood, N. J.: Jan. 16-21, Norwood Park Baptist Church, Chicago, Ill.; Jan. 23-30, First Baptist Church, Danville, Ill.

O. W. Stucky, 17345 Northrop Ave., Detroit 19, Mich.: Jan. 23-Feb. 6, First Baptist Church, Plymouth, Mich.

Eddie Wagner, 7 Quillen Ave., N. Little Rock, Ark.: Jan. 2-16, Evangel Baptist Church, Bridgeport, W. Va.; Jan. 18-30, Calvary Baptist Church, Danville, Ill.

William F. Wills, % Youth Gospel Crusade, P. O. Box 111, Wheaton, Ill.: Jan. 9-14, Evangelical Mission Covenant Church, Kingsburg, Calif., R. A. Johnson, pastor; Jan. 30-Feb. 4, Evangelical Free Church, San Jose, Calif., K. N. Thengvall, pastor.

#### MOODY EXTENSION STAFF

James Calhoun: Jan. 11-23, Sylvania Missionary Church, Sylvania, Ohio.  
Sidney E. Cox: Jan. 9-14, Berean Baptist Church, Sciotoville, Ohio.

#### SERMONS FROM SCIENCE

G. Keith Hargett: Jan. 3-7, Harlingen, Tex.: Jan. 10-14, San Antonio, Tex.; Jan. 17-21, Seguin, Tex.; Jan. 24-28, San Marcus, Tex.

G. E. Speake: Jan. 17-21, Manatee County High School, Bradenton, Fla.; Jan. 24-28, Sarasota Junior High School, Sarasota, Fla.; Jan. 31-Feb. 4, Dothan High School Auditorium, Dothan, Ala.

So much depends for the believer on his recognition of the location of the Holy Spirit as indwelling him.—Lewis Sperry Chaffer

Moody Monthly



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## HOW TO FIND HAPPINESS IN THE NEW YEAR

The first requisite for real happiness is to be in right relation to God. The psalmist expressed it this way: "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11).

Much that we do in search of happiness is a vain attempt to fill the void in our hearts made by the fact that God is not there. Our sin separates us from God—it keeps Him out of our hearts and us out of His presence. But Christ "suffered for sins, the just for the unjust, that he might bring us to God" (1 Pet. 3:18). He is the only way that God can come to us and that we can go to God to enjoy His presence. He said, "No man cometh unto the Father, but by me" (John 14:6).

To have the forgiveness of sin and the comfort and pleasure of fellowship with God, we must receive Christ as our personal Saviour. It is the first and most important step to real happiness.

God never intended that the Christian life should be lived in solitude. We all need the fellowship and encouragement which comes from meeting together with others who love the Lord. Regular attendance at Sunday school and church is an important factor in keeping happy in the Lord. Don't neglect it in the new year.

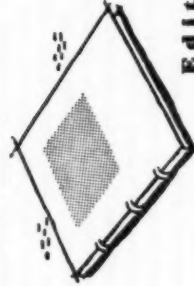
We also need to take time to read God's Word and to talk to Him in prayer. Make this a daily habit. Through such time of fellowship He will bring comfort and encouragement to us in times of need. Through His Word He makes His presence real to us, and thus we experience the fullness of joy and the pleasures for evermore which come from dwelling at His right hand.

And lastly, "To do good and to communicate forget not" (Heb. 13:16). "It is more blessed to give than to receive." The fullness of joy will be ours as we share with others our time, talents, material blessings and our testimony for Christ our Saviour.

—*Doorstep Evangel*

# idea NOTEBOOK

JANUARY • 1955  
Volume 2 • Number 4



A Department of Moody Monthly  
Edited by DOROTHY MARTIN



## VISITATION—A.D. 33

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

## A Pastor Speaks

## Our Church Visits • • by William O. Knight

The visitation program of the church cannot be left to the pastor alone if it is to be a success; the entire church must assume the responsibility.

Many will feel like saying, "A visitation program just won't work in our church." People said it wouldn't work in Chicago, but we are doing it at Tabernacle Baptist and getting results for God.

Our church is located in the midst of a rooming house section with a rapid turnover in tenancy and with racial-cultural tensions.

Here is what we have done:

First, we began by preaching on the matter of personal soul-winning, using such Scriptures as Acts 1:8; 5:42; 8:4; and Matthew 28:18-20 to show that all Christians should witness to the saving power of Christ.

Second, we called a meeting of the en-

tire church leadership at a prayer meeting service and presented a proposed church visitation plan. Visitation programs had been attempted in this church previously without real success, so we sought to give the folk a vision of the need of Christ in their own community and the scriptural plan for meeting that need in visitation evangelism.

Third, we presented the plan of organization and the whole church was mobilized for Christ, with the pastor as general leader. Then came the leaders and workers in the Sunday school, the logical organization of the church for getting

## This Month

|                                     |   |
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| These Janitors Enjoy Their Homework | 3 |
| Young Adults in Sunday School       | 4 |
| A Valentine for God                 | 6 |

IDEA NOTEBOOK/JANUARY

IDEA NOTEBOOK/JANUARY

this job done. The Sunday school superintendent, assistant superintendent, departmental superintendents, teachers, and members of the adult, young people and intermediate classes were organized for action.

FOURTH. In answer to the questions, "When do you visit?" "How do you get prospects?" "How do you keep records?" "When do you visit?" we have a prospect file. This is built up of: first-time visitors in the services (the entire congregation

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IDEA NOTEBOOK/JANUARY

is asked to register on individual cards at every service), parents and relatives of Sunday school pupils, names of persons we discover on other calls, names turned into the office by other people. We have a visitation secretary who makes out assignment cards for each week, receives reports after each visitation, and records any results on individual file cards. Thus there is a permanent record of the progress on each prospect.

A definite night is set aside for visitation—Friday from 6:45 to 9:00. We meet briefly at the church for Scripture reading and prayer; then we go out on our assignments two by two. No other church activities are allowed to interfere.

FIFTH, we have definite objectives which are kept constantly in mind as we visit. (1) To show a friendly interest for Jesus' sake. (2) To get people to come to church to hear the Word of God. (3) If the Lord directs, to seek to win them to Christ in their own homes. (4) To leave the way open for a follow-up later.

SIXTH, we promote the visitation program constantly. It is mentioned from the pulpit both in the form of announcements and in sermons. It is talked about at Sunday school workers' conferences. We pray about it in prayer meeting. We run articles on it in our church paper. We talk about it among our people.

SEVENTH, we praise the Lord regularly for gratifying results. This work was begun in October, 1953. We show a 20 per cent average increase in the Sunday school attendance in the twelve-month period from October, 1953, to October, 1954. The visitation work has helped toward the 40 per cent increase in attendance at the Sunday evening service and the 50 per cent increase in attendance at the prayer meeting. Of all the people who have come into our church for membership in the past twelve months, more than three-fourths of them have been reached through the visitation program.

Thus we believe this is a necessary activity in carrying out the command of Matthew 28:18-20, "Go ye . . ." into our own community. God's methods are timeless and changeless. Visitation works. If you work at it!

END

## Hints for Planning Parties

1. Read at least one good book on recreation and play.
2. Study the needs of your group . . .
3. Give all a chance to participate.
4. Decide upon some theme to be carried out during the entire social.
5. Prepare a program which is well balanced . . . Have plenty of variety.
6. Plan the details with care. Plan for more games than you expect to use.
7. Provide the necessary equipment ahead of time.
8. Have the financial plans made before the social.

—Baptist Training Union

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- The meekness of a lamb.
- The hide of a rhinoceros.
- The disposition of an angel.
- The resignation of an incurable.
- The loyalty of an apostle.
- The faithfulness of a prophet.
- The tenderness of a shepherd.
- The fervency of an evangelist.
- The devotion of a mother.

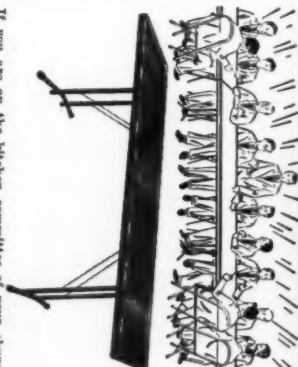
—Christian Beacon

IDEA NOTEBOOK  
January, 1953 Vol. 2—No. 4

A Department of *Moody Monthly*  
Editors: Dorothy Martin  
Consulting Editors: Harold E. Garner, Arvilla K. Garner, Irene B. Ranney, Robert E. Rill, Dr. J. Allen Blair.

IDEA NOTEBOOK/JANUARY

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7

# Your Adults in Sunday School

by Nela M. Anderson

THE committee of Christian education was earnestly discussing what quarters should be used in the adult classes of the Sunday school.

"Well," said Mr. Jones, "in deciding what materials to use we must first of all think of the individuals in the different classes. We must learn to individualize our teaching of the adults if we are to help them develop as mature, growing Christians."

"I agree," commented Mr. Williams. "I think we need to consider the Christian maturity, the educational background, the Bible knowledge of the average class member, whether they are married or single, their economic status, the general needs of the groups and the individual needs of the members."

"As you have been talking," said Mr. Barnitt, "I have been listing what I consider to be some of the needs of the adults in our Sunday school. These are some of them at least:

1. A commitment to and deeper appreciation and understanding of the atoning work of Christ.
2. A working knowledge of the Bible.
3. A better understanding of the place and power of prayer in daily living.
4. A continual growth in Christian fellowship.
5. A better understanding of what the church should do.
6. A higher appreciation of marriage.
7. Help with family problems.
8. A teaching program that takes into consideration the needs of the aged in the church.
9. A program to train adults for teaching and leadership responsibilities."

"But," remonstrated Mrs. Hall, "I thought the task of the Sunday school was to teach the Bible—to adults as well school."



as to the children."

"Its task is just that," answered Mr. Barnitt. "But as the Bible is a living book, it touches every phase of life, and so must our teaching."

Mrs. Williams spoke up then. "The quarters we choose for the adult classes, then, should meet these needs by topical and book-by-book Bible studies. I propose we send for samples and literature from several evangelical publishers of Sunday school lesson materials and choose the one we feel most nearly meets these needs for our adult classes." The other committee members agreed.

"Is it a good idea for adults to have other helps besides the quarterly?" asked Mrs. Hall.

"Yes, we should make available different versions and modern translations of the Bible for reference work," said Mr. Jones. "And we need to include a good commentary and concordance for the use of class members."

"There is something else I think we need," said Mrs. Hall. "I would like to see our church library include books for teachers that would give them a better understanding of adults and ideas as to different ways of teaching them."

Mr. Barnitt got to his feet as he said, "I think this meeting has been most profitable and that we are well on the way to improving the entire adult program and leadership of our Sunday school."

## A Sermon File

Sermons and addresses may be filed simply and efficiently in open, vertical folders, alphabetically by subject. Such subject folders should include not only all previous addresses given, but should be available, near the minister's desk, for constant reference and the feeding-in of new material.

Did you read a book which contained a message on the resurrection? Will you trust your memory to use this message? Or will you take your note pad and write the subject, the name of the book and the page, and drop the slip into a sermon folder for future reference? The preparation and the use of such a file are easily mastered, but their possibilities are inexhaustible.

—Protestant Church Administration  
and Equipment

## HAVE YOU TRIED "HAD-A-CALL"?

A newcomer to the church said, "We started attending this church because we Had-a-call from some of your friendly members."

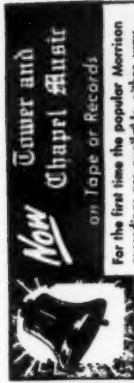
This is only another testimonial that Had-a-call does great things. If your class or department attendance is falling off, give your members Had-a-call treatment. There are thousands who have given glorious testimony as to what happened to them after they Had-a-call.

Have you given your prospects and absentees Had-a-call lately? After they have Had-a-call from you, they will feel better and so will you and your class and your church after you have Had-a-call to prove concern and friendship for these people.

If a new person was in your class, or attended services Sunday, they should have Had-a-call from you by Wednesday. If one was absent Sunday, he should have Had-a-call before next Sunday.

Mmmmmmmmm, it makes me feel soooooo good! Try it!

Bulletin, Central Baptist Church,  
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## A Valentine for God

by Sylvia Mattson

This lesson, given the Sunday before Valentine's day, can catch the interest of the boys and girls in your department and will show them in a fresh way the plan of salvation.

Cut a heart from black flannel. Cut a larger heart from white flannel. From red construction paper (or flannel) make a cross. If construction paper is used, paste a small piece of sandpaper on the reverse side so that it will adhere to the flannel board.

Start the lesson with the black heart. This heart represents the unsaved boy or girl. Use Scripture verses, such as Isaiah 53:6 and Romans 3:23. Make the verses personal to the children by talking with them of some of the wrong things they know they do.

When a boy or girl gives his heart to God, he is giving Him a valentine that

is not made of paper. It is the kind of valentine God wants to receive. When the heart is given, it is a black one.

(Place black flannel heart on board.) We would not think of giving a black valentine to our friends, but God receives lots of them. It does not take Him long to change the color. (Place white flannel heart over the black one.) Use Romans 4:7 or Psalm 32:1. The white heart stands for the boy or girl whose sin has been covered by Christ. Use Romans 10:9, 10 to show the children how they may have this sin covered. Repeat with the children John 3:16. (Place the cross in the center of the white heart.) The cross represents the Lord Jesus in the life of the saved person.

If any of you have not given your heart to God, you can do so right now, for God loves you. End

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## These Juniors Enjoy Their Homework

by Charles A. Holmes, Jr.

I don't know what to do! I just can't get my class of juniors to do the homework in their quarterlies!"

Have you ever said this or felt like saying it? If so, here is a suggestion you might try—organize your class.

As a starting point, choose a class name. There are many names to choose from that would be appropriate for a Sunday school class. The juniors themselves will have many ideas. A few possibilities might be Bible Pioneers, Bible Explorers, King's Soldiers, Navigators, Voyagers or F.B.I. (Faithful Bible Investigators).

However, the name is just the beginning. Next you will want to have a definite organization of the class, with class rules, officers and committees. Don't plan these yourself; let the pupils do it. If they set up their own rules, they will abide by them more earnestly. Your place as a teacher is to channel their thinking in the proper direction. The class should decide on rules of conduct for the lesson period, the worship period, dismissal time, socials and even for their homework.

After the rules are chosen and the officers elected, you are ready to tackle directly the problem of homework. This is where the class organization will prove to be a valuable aid.

What is the general reaction of the class when new quarterlies are distributed? Is there enthusiasm? Is there interest? Is there a feeling that this is their personal book? This is the feeling that should be fostered, and the first step is to provide a quarterly that will arouse personal interest.

The class of junior boys with which this was first tried, chose for their class name F.B.I. (Faithful Bible Investigators). The class symbol was a four-point



HANDBOOK

—Jr. Class—  
Neighborhood Church—Santa Fe

gold star mounted over a four-point blue star with the letters FBI printed across the front.

Each boy had his own membership card and felt badge. Therefore, the quarterly cover was designed with the same symbol as was used on the membership card and badge (see sketch). The new cover was made of yellow paper cut to fit the front of the original quarterly. After it was mimeographed and the star painted, it was glued over the original cover, forming a personalized FBI handbook—"our very own book."

At the bottom of the cover a place was provided for stars which were awarded each Sunday to those who completed their work. One of the members of the adult class collected the books as the boys arrived, corrected them during class time, and returned them just before dismissal. Interest in homework in this class showed a tremendous increase.

Try it, teachers; organize your class and make your pupils' quarterlies personal and attractive. It works! End

The charms of repose cannot be known without the excitement of exertion.—Dr. Livingstone.

### REMINDING GOD OF HIS PROMISES

Has God laid to thine inmost spirit some great and precious promises, such as this: "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed"? Pause not to ask for conditions; take the promise just as it is. Go on thy knees and say, "Lord, Thou hast said it." Again hath the Lord promised,

"I will never leave thee, nor forsake thee"; plead it.

Or art thou in trouble, search out the suitable promise. "Thou hast said, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' I believe Thee, Lord! I am tired; but Thou hast said I shall have no trial that I am not able to bear. Lord, give me all-sufficient grace, and make me more than conqueror."

Go and prove God. Be not afraid with any amazement. If He gives a promise, He gives you an invitation to prove it. If He gives you a single word, He means that you should bring it to Him and tell it to Him again. He has said, "I will yet for this be enquired of by the house of Israel, to do it for them." Do, I beseech you, put the Lord in mind of His own promises, and He will most assuredly fulfill them. Here is a challenge to all—"Prove me now."—Charles H. Spurgeon

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- Over 44,000 youths from all over the nation and several foreign countries enrolled in the last 11 years.
- The work is sponsored by the Bible Memory Association, Inc.—inter-denominational, youth specialized.
- It is carried on by freewill offerings of Christian people. Your prayerful interest is invited.
- New Adult memorization course available this year also.

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- For all youths up to 20 years of age from all denominations, or without church affiliation.
- No applications will be accepted after the closing date, January 28, 1955.
- Write at once for detailed information and enrollment blanks.
- The Memory Work Booklet and instructions will be sent you after your enrollment blank is received. You recite one assignment each week beginning Saturday, February 5, 1955, to a local "Hearer," (about 20 verses each week).
- Each week you receive a reward for the verses recited the week before.

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Present church in Campina Grande where Briaults began their work. (Right) Pedra Bible Institute; 85 students live and study here.

## 33 Years in Brazil

*Gospel progress in South America's  
largest republic, seen in the life of  
missionaries Harry and Frieda Briault*

as told to Paul White



Child Evangelism Convention of 1953 in Sao Paulo. Leaders came from 15 nationalities, 25 denominations and a dozen states, all from Brazil.

It was nearly midnight. The mob, now numbering several hundred, had been gathering since dusk. They knew that the missionary was preaching in this house. At last the time had come to deal firmly and finally with him.

Crowded inside, nearly fifty Brazilians listened as the preacher expounded the Scriptures. Some had heard him before and had believed. Others were hearing for the first time. And what they heard was strange and wonderful.

Outside the increasing anger of the mob was heard in cries of "Apareça, Briault!" "Venha, Briault!" "Appear, Briault!" "Show yourself, Briault!" But the missionary knew better than to appear before that rabble. He knew their aim was to make an end of this "Perturbador da Cidade"—this disturber of the city, and to scatter the despised company gathered about him.

The challenging cries continued, but the preacher ignored them as he explained the way of salvation. To offer as small a target as possible, if they should decide to attack through the windows, he remained seated while he spoke. In response to his gospel invitation, several accepted the Saviour. But not without counting the cost. No one knew what awaited outside. The prospect was anything but cheerful. After prayer the company left the house in a hail of stones.

Knowing that the mob was intent on getting the missionary, the host persuaded him to remain in the house

for the night. At last the mob dispersed. Daylight revealed neat pyramids of stones at front and rear of the house, weighty evidence of what had awaited the missionary if he had tried to leave the night before. He had risked his life in preaching there, but it was worth it. One of those who trusted Christ that night became a minister of the gospel.

Such were some of the early experiences of Harry and Frieda Briault, missionaries for more than thirty-three years in Brazil. Today they are able to report strong, thriving Evangelical churches manned by national pastors; a vigorous Evangelical movement; Bible institutes training young people for Christian service; a friendly attitude on the part of the government, with religious freedom guaranteed in the constitution—all very clear evidence of the remarkable strides of the gospel in the largest of Latin American countries. This is the Briaults' story of the marvelous working of the Lord in their own ministry, in the face of keen opposition.

✦ HARRY and Frieda were both born in England. There also they went to school, met and were married. But opportunities in England were not as great as in America, so the year following their marriage they sailed for New York. They



Mr. and Mrs. Briault

were already earnest Christians, so they soon began to work in missions and Sunday schools. Then one day an illustrated lecture on the missionary needs in Brazil challenged them to full-time service and turned their eyes toward that great southern land.

Three wonderful years they spent in missionary training at Moody Bible Institute, where they graduated in 1920. During those days they joined the famous Moody Church, which has stood behind them in all their years of labor.

It was in 1921 that the young volunteers first went to Brazil to work under the auspices of the Evangelical Union of South America. Now they have returned to begin their thirty-fourth year. When this term is finished, they will be entering their 70's and will have witnessed for the Lord in practically every territory in Brazil and also in Uruguay.

### MISSIONS

Harold R. Cook, Editor

Moody Monthly



Paraguay and Argentina. They have put behind them thousands of miles by horse and mule back, ox-cart, river boat and steamer, automobile and airplane.

"Everywhere we have gone," said Mr. Briault, "we have found people ready and eager to hear about Christ. We have given the best years of our lives in His service in Brazil. We have planted and watered, and we believe God will give the increase."

The Brazil to which they have now returned is a country rapidly moving into world prominence. Large enough to hold all of the United States with room enough left over for another Texas, Brazil occupies almost half of the entire South American land mass. Renowned as the producer of most of the world's coffee and much of its cotton, Brazil is rich in the products of forest, field and mine.

Discovered and settled by the Portuguese, who gave the country its language, religion and main racial type, between 1821 and 1945 Brazil admitted 4.8 million immigrants, mostly Italians, Portuguese, Spaniards, Japanese and Germans. By the end of 1949, 30,000 other displaced Europeans had also been granted entry. Composed of all the basic stocks into which the human race may be divided—Indian, Caucasian, Negro and Asiatic—the population now numbers approximately 53 million, who according to a Pan-American Union report, "all have in common the privileges of living in a land that practices no segregation and creates no outcasts." No stretch of the imagination is required to see in this cosmopolis unbounded possibilities for world evangelism.

"When we arrived in Brazil we knew absolutely nothing of the language," recalled Mr. Briault. "There was no language school then like the United Language School now maintained by the missions. After a bare six months I was sent to pastor a small church of twenty-five members in Campina Grande, a small city near the tip of the nose of Brazil. I used to wish something would hinder my having to preach, because my use of the language was so poor. But the Lord blessed, and six years later at furlough time we were having as many as 300 in attendance. Joao Ximenes became the pastor and is still there. The membership is now 1,000 and the building seats 1,500. This church alone supports a dozen national workers and forty Sunday schools."

✦ **OPPOSITION** was strong in those early days of missionary work in Brazil, persecution was unrelenting and hardships were many. Even the elements at times seemed to fight against them. Returning to the field from their first furlough, the Briaults tell of bringing a new automobile with them. Illness made it necessary for them to hire a driver for the 130 mile trip to their destination. As they were fording a stream swollen by heavy rains, the car stalled in mid-stream. They tried to get it started again, but while they worked a wall of flood water came rushing down upon them. They themselves managed to escape with their lives, but the stream swept away all of their supplies, their clothing,

January, 1955

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folding organ, typewriter, and wrecked the car.

On this new assignment they again ran into much opposition. Mrs. Briault went from house to house visiting the woman and children and witnessing to them of the Lord. Certain leaders who resented her activity gave her the odious name of *Barata*—cockroach—because she somehow gained entrance into so many homes. Here church buildings were damaged and one was destroyed, but the believers quickly rebuilt it. Of the many trying circumstances Mr. Briault said, "In the midst of severe persecution, even when a man stepped into his store to get his gun to finish me off, there was no fear. A supernatural boldness and calmness is given by the Lord at such times."

In their early ministry the Briaults concentrated their attention largely on the adults. They had Sunday schools, of course, but they had not yet seen the great possibilities in special efforts to evangelize the children. Then they came in contact with the Child Evangelism Fellowship.

"It was like a new revelation," they said. They soon became enthusiastic promoters of this special ministry among the children. In 1940 their mission lent them to Child Evangelism Fellowship to be its first foreign representatives. They were to give their time to introducing and spreading child evangelism in Brazil.

At first the Brazilian churches were inclined to look at this new work with some misgivings. They were afraid it was just another organization to compete with the churches themselves. Besides, they took a dim view of child evangelism. It took a great deal of tact and actual demonstration to show them that their fears were groundless. Child evangelism was a help, not a competitor, and it has produced lasting fruits. Now, except in the jungle and other remote and inaccessible areas, child evangelism functions almost as widely and as effectively in Brazil as in America.

In 1949 the Briaults were invited to teach in the Pedra Bible Institute near Rio de Janeiro. This is an institute supported entirely by the Brazilian churches. Here they taught the Bible and inaugurated a two-year course in specialized child evangelism methods with classes each week, one in theory, the other in practice. On week ends the students went out into sixty different localities to set up their flannelgraph boards and teach what they had learned. On Tuesday mornings they reported their experiences. Many children and others were led to faith in Christ by these students.

"There are eight Bible institutes in Brazil offering courses in Bible study, and each year many splendid young people are graduated," explained Mr. Briault. "This is a very important work and these graduates would make excellent candidates for specialized child evangelism training if we had a school where such training could be given. This is our great need. We cannot go to all of these schools, but if we had a school where they could come, we could supplement their training with child evangelism methods, which have proved

unusually effective in reaching the people of Brazil."

✦ **MANY** changes helpful to the spread of Evangelical Christianity have come about through the religious liberty granted in the constitution of the country. At one time it was practically impossible for an Evangelical to teach in the public schools. Now in Sao Paulo, a city of 2,000,000, there are 150 such teachers. Through Child Evangelism classes 3,000 school children are reached each week by these Christian leaders.

Political candidates often used to seek support by promising to combat the gospel if they were elected. Now candidates seek the favor of Evangelical pastors and often canvass the believers for votes.

Dr. Favero, an outstanding Evangelical who was a medical professor in the University of Sao Paulo, was recently honored with a week-long celebration in his behalf. As president of the Sao Paulo Penitentiary, Dr. Favero introduced gospel services into the prison, an impossibility before religious liberty was granted.

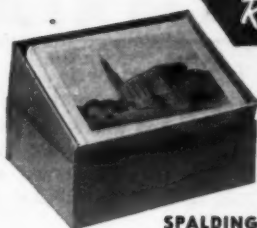
Those Christians who know Brazil see in it a strong potential for world missions. Deeply spiritual and with very little modernism, the Brazilian church is one of the most rapidly growing churches in the world. The Evangelical community now numbers almost 3,000,000. Brazil is at this time, without doubt, the most promising South American republic for Evangelical Christianity.

Says Mr. Briault, "The churches are doing a splendid job. I know of one state, Parahyba do Norte, an area about the size of England, which has been entirely evangelized in the last thirty years, with the churches manned entirely by national pastors." Glowing, glorious chapters of church history may yet be written as these gigantic potentialities for world-wide witness are released under divine guidance.

What do these missionaries want to do when retirement time comes? Mrs. Briault answers, "We think we would like to retire in Brazil, when we can no longer carry on the work. We were born under the union jack. We received our call and training for the mission field under the stars and stripes. The greater part of our lives has been lived under the gold, blue and green. God gave us no children in the flesh but many in the Spirit. Most of them are in Brazil and we want to be near them."

Then Mr. Briault described a mountain near Rio de Janeiro that rises 5,000 feet skyward. The top of the mountain resembles a man's hand with the index finger pointing upward. The Brazilians call it *Dedo de Deus*—the Finger of God. When the day draws to its close and the sun hangs low in the west and shadows gather in the valleys, the Finger of God stands out clear in the sunlight, pointing heavenward.

When the day of these dear missionaries reaches evening, and the shadows gather in the valley, I am sure that the hand that led them across oceans and continents, across lands and seas will, in that hour, beckon to heavenly heights where shadows never fall, and where Christ, the Light of the world, stands



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**ABOUT THE AUTHOR:** Dr. William Ward Ayer, nationally-known radio broadcaster, has been an evangelistic preacher for 35 years, of which 14 were spent as pastor of a leading church in New York City.

Dr. Ayer is available periodically for city-wide and single church evangelistic campaigns and Bible conferences.



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## Journey from Jugtown

[Continued from page 13]

was the major item and where they had conversions instead of "decisions." The mourner's bench supplied what now we count on "Join-the-Church Sunday" to do.

He always knew that he would be a preacher, so he started early when not quite twelve years old and for several years preached up and down that part of the country. He was under the impression that God was running the preaching business and would make a way.

He did.

It has been my conviction from that good hour to this that God can put any preacher where He wants him and that no man can shut the door He opens. There was a time, in unsettled years, when I tried to open doors He had closed, and discovered that that can't be done either!

When Paul was called to preach he conferred not with flesh and blood. We confer both before and after, and often to our sorrow. Forty years of this journey from Jugtown have settled it for me that in this world of plastics and gadgets, it is just as true as ever that if we acknowledge Him in all our ways He will direct our paths. There were years when I did not commit my way unto Him and trust also in Him, so He did not bring much to pass. There was a period when I tried to be my own manager, promoter and publicity agent, but there was nothing to manage, promote or advertise.

There came a time when I turned my ministry over to the Lord with no headquarters but heaven, no overseer lower than the skies. I can report to Headquarters anytime, anywhere. Checking with the Main Office is simple through the Rent Veil at the Throne of Grace. Since that day, I have seen doors open I could never have entered with a crowbar. I have sat in some pulpits and almost pinched myself to make sure it was real. How I came to be invited I did not know and, in many cases, do not know to this day. I have seen a little ministry of tongue and pen taken out of my hands and carried on in a way that only God can explain.

I learned a hard way, but I learned, that the battle is not mine but the Lord's. I had to learn it. I couldn't promote anything and make a success of it. I have no knack for putting things over. I feel ill at ease and uncomfortable with high-pressure go-getters. Only the Lord knows why He called me to a public ministry, for I am most at home out in the woods. But I am happy in the service of the King. He runs it.

I have proved to the satisfaction of my own heart that God is still in charge of preaching and that we can still say with Abraham's servant, "I being in

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the way, the Lord led me." This high-powered age of radio and television doesn't make a bit of difference with God. He can take a green country boy and lead him forty years along a path that the experts would never have charted. If we will stay humble and act natural and not try to be any bigger than God's diagram calls for, He will make us whatever size He has in mind. A man should want to be neither more nor less than what God wills for him. That takes all the fever out of it, for there will always be enough of everything we need to do all God wants us to do as long as He wants us to do it. The program does not call for ulcers nor will we need phenobarbital.

It is glorious to start each day by reporting to Headquarters and putting yourself at His disposal for the day. Anything can happen. The postman, the telephone, a visitor may bring a new surprise, an open door, a testimonial of blessing received through a sermon or a book. Sometimes criticism too, and sometimes baffling things that may not make sense. But they make sense to Him, and just because they don't make sense to us now doesn't mean they never will. After all, it's His business and all we have to do is be faithful. He knows the way through the wilderness and all we have to do is to follow. It's His farm; I'm the tenant. It's His store; I'm the clerk. It's His way; I'm the traveler. He is perfecting that which concerneth me. He is making all things work together for good. I being in the way, He leads me.

Take a little advice from a country preacher. Don't get in a hurry and take things in your own hands. Don't think you have to push yourself in this age of making friends and influencing people. Stand still and see the salvation of the Lord. He can put you where He wants you. Nothing is too hard for God, and it isn't any harder in this promotion era than it ever was. God still leads His dear children along.

It works. I've tried it. It has been a good journey from Jugtown. **END**

## The Daily Expectation of the Early Church

[Continued from page 26]

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or, shall not precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

The question had been asked, "When will the dead in Christ be raised?" The answer is, "The dead in Christ will be raised before we go to see the Lord." Then it follows (v. 17): "We which are alive and remain shall be caught up

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together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

This passage teaches that when Christ comes back He will come back to the atmospheric heaven. When that occurs, Christians whose bodies have been in the grave will be resurrected, their bodies will be transformed into resurrection bodies, and they will meet the Lord in the air. All of this will take place in a split second before living Christians are translated from these bodies of flesh into resurrection, immortal, incorruptible bodies.

♦ THE companion passage to I Thessalonians 4 is the revelation given in I Corinthians 15:51, 52. The first teaches about the dead in Christ, the Corinthian passage teaches concerning the translation of the living saints. It reveals that they will be transformed in a moment, in the twinkling of an eye, and will be given immortal, incorruptible bodies. This Corinthian passage teaches very plainly the order of the resurrection of Christians. It is going to occur just a moment before the translation of the Church. Those rising from the grave and the Church on the earth are going to be caught up to meet the Lord in the air.

The Scriptures also seem to make it very clear that when Christ comes for His own He will take them to heaven where He has gone now to prepare a place for them in the Father's house (John 14:1-3). While the Church is in glory, there will take place on the earth the great climactic event of this age—the great tribulation, and the outcalling of a great many Jews and Gentiles who will come to trust in Christ, even in that awful time.

There will be many martyrs in this period. The climax will come when Christ returns in power and glory with the angels and with the Church from heaven to set up His righteous kingdom on the earth.

There are some aspects of this revelation that deserve closer study. In verse 16 it is stated that the Lord Himself shall descend from heaven with a shout. The word for "shout" is a peculiar word. It is a word for a command. It is the shout of a military officer giving a command, such as "Forward, march." When Christ comes back He will give a shout of command.

In attendance is the voice of the archangel, who is none other than Michael, the chief of the angels. He also gives a shout. The Bible does not explain why Michael gives this shout or why he should be included. It is revealed, however, that there is a great battle going on, a battle which began in the Garden of Eden and perhaps even before, and has continued through the present age. This battle is against the forces of darkness, the forces of Satan and the wicked angels and the demons who are associ-

ated with him. This is why Paul tells us that we wrestle not with flesh and blood. This is why we need to pray without ceasing. This is why we need to come to God for protection, care, and guidance.

When the archangel speaks, it is a shout of victory not only for men, but for the angels. It is a great victory for the angels when Christ comes for His Church.

♦ ANOTHER significant expression is "the trump of God." The trumpet seems, in Scripture, to be a sign of assembling, a sign of going forward, of taking a new step, of unfolding something that has not been revealed before. The sounding of the trumpet here is like the sounding of the trumpet to an army. Like the shout of the Lord, it is the call to march forward.

So in this passage there is the shout, the voice of the archangel, and the trump of God. These are three separate things, but they picture to us one grand event: the coming of Christ for His Church, and the translation of the Church living and dead from scenes of earth to the scenes of heaven.

Some students of Scripture have had difficulty with the trump because they find other trumps in the Bible. For instance, in the Book of Revelation there is mention of seven trumpets. These are part of the dramatic sequence of events unfolded in what Christ called the great tribulation.

Revelation presents first of all seven seals. Out of the seventh seal comes a series of events which is called the seven trumpets, and out of the seventh trumpet comes another series of events known as the seven bowls of the wrath of God or the seven vials. These picture in very graphic language in the Book of Revelation the climactic events of the great tribulation leading up to the second coming of Christ.

There is also mention of the last trump in I Corinthians 15, and some have said, "If this is the last trump, it must be the seventh trump of Revelation." That certainly is not true! Anyone who will study the subject of trumpets from Genesis to Revelation will find that there are many trumps.

In fact, the last trump of Revelation is not the last trump in the Bible at all. At the second coming of Christ, which is after the seven bowls of wrath, there is still another trump that calls the elect, mentioned in Matthew 24:31.

Is this trump of I Thessalonians 4 and I Corinthians 15:52 the same as the seventh trump of the Revelation? What do the seven trumpets of Revelation do? Every one of them is a judgment of God upon a Christ-rejecting world. They assemble no one; they are not symbols of salvation; they are not symbols of deliverance; there are no resurrections; they are symbols of judgment upon men liv-



ing in the world who have rejected the Lord Jesus Christ.

By contrast, what is the significance of the trump of I Thessalonians 4? It is a call addressed to the saved, to those who have trusted in the Lord Jesus Christ. It is a trumpet of deliverance, of grace, and of mercy. God is dealing with His saints only in this trump and there is absolutely no connection with judgment upon unbelievers. The only similarity is that in both cases there are trumps. Simply because there is mention of the last trump in I Corinthians 15 does not mean that it is the last trump in God's whole program.

At Dallas Theological Seminary there are classes regulated by a system of bells. There is a three-minute warning bell, then the bell to start the class, another warning bell five minutes before the end of the class, and finally the last bell closing the class period. When the warning bell preceding the beginning of the class rings, someone might ask, "Is that the last bell?" The answer would be, "No, that is the first bell." A few minutes later the last bell—which is the bell that begins the class—would ring. After forty-five minutes, the warning bell near the end of the class session would ring. Someone then might ask, "Is that the first bell?" The reply of course would be, "Yes, that is the first bell." In another five minutes, the bell would ring again—the last bell for the class hour. In a few minutes the whole cycle of bells begins again for the next hour. The last bell for one class hour would ring before the first bell of the next hour. How ridiculous it would be to make all the "last bells" one and the same.

So it is with the trumpets of Scripture. The last trumpet for the Church is long before any of the trumpets of Revelation.

✦ THE Thessalonian passage continues with another tremendous revelation. "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." This scripture does not reveal where we are to go with the Lord, but, as has been already indicated, John 14 tells us plainly that when Christ comes for us He will take us to the Father's house in heaven. When we meet the Lord in the air, we shall assemble in the atmospheric heaven and from there go to the third heaven, which is the immediate presence of the Father. This is indicated in the last part of the preceding chapter where Paul speaks of our being in the presence of God the Father, unblamable in holiness.

It will be a wonderful event when you and I who have trusted in the Lord Jesus Christ in this life stand in His presence. In that triumphant moment we will be like Christ, for we are told in I John 3 that we will be perfectly holy. We will be cleansed from every spot and wrinkle

and every sign of age and corruption. We will be a perfect and a beautiful bride for our Lord and Saviour Jesus Christ, and shall be with Him forever. Whether Christ is in heaven or reigning on the earth, or in the new earth or the new heaven in eternity future, wherever Christ is there shall the Church also be. We are going to be with the Lord forever.

The Thessalonians were having a hard time and this wonderful truth of the coming of the Lord, the resurrection of their loved ones, and their being gathered together to be with the Lord was a joyous prospect. Paul writes accordingly, "Wherefore comfort one another with these words."

This is another good reason we believe the Lord is going to come for His Church before the tribulation. Paul did not tell these Thessalonian Christians, "Now if you endure through the time of tribulation, if you survive that awful period, then you will see your loved ones at the end." That would not have been an encouragement to them. They were in trouble already and no doubt they had been taught that the time of great tribulation would be much worse than the trouble they then had.

Instead, Paul lifts up their eyes to contemplate the coming of the Lord and they were comforted; they were encouraged by the fact that the Lord would come at any time to receive them unto Himself.

✦ THIS very precious truth of the Lord's return is certainly very important and one that is most significant, but it depends on our personal relationship to Jesus Christ. Are we really trusting Him? Is our heart, our faith, our life really centered in the Lord Jesus Christ?

Some Christians are actually afraid of the doctrine of the Lord's coming, and of the thought that the Lord might come today. Such an attitude is born of ignorance and unbelief.


O the prospect, the joy of looking forward to the coming of the Lord, and of resting in these precious truths! There are so many ills of life that nothing can heal except the Lord's return. How many loved ones are on the other side and how many problems of this life—incurable diseases, pain, sorrow, difficulties—will be made all right when Jesus comes! As we face the duties and the challenges and the trials of life, God has given us this blessed hope of the Lord's return. May we take it to our bosoms, may we live in its reality, and may our hearts be refreshed by this precious truth.

This hope can be the certain prospect of anyone who will trust in Jesus Christ the Son of God, who loved us and died for us, who shed His blood that we might be saved, and who rose in victory that we might have hope.

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## ANSWERING YOUR

# Questions

NATHAN J. STONE

### How Do Buddha and Mohammed Fit into the Christian Picture?

How do men like Buddha, Mohammed and Confucius fit into the picture of Christianity since they have given hope and courage to millions and have played a great part in the history of the world's religion? Is there any slight mention of them in our Bible?—*Mrs. C.C.B., Ohio*

None of the founders of Buddhism, Mohammedanism or Confucianism ever made the stupendous claims made by the founder of Christianity. At best they claimed to be *teachers* of a way of life or truth. Jesus Christ claimed to be *the* way, *the* truth and *the* life, and not only to teach it. He declared that He alone is the way in the words, "No man cometh unto the Father, but by me" (John 14:6). And of Him it is also said, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12, E.R.V.). Nor have any of these religions, whatever else they may have given to their followers, brought the joy and assurance of redemption and forgiveness and fellowship with God, as the Lord Jesus Christ has brought, to all who follow Him.

These men, therefore, do not fit into the picture of Christianity at all. Their mention in the Word of God as leaders or founders of religions would be incongruous and unthinkable. As mortals they also "have sinned, and come short of the glory of God" (Rom. 3:23) and stand in need of a Saviour.

This is further confirmed by experience. A tree must be judged by its fruits. What, for example, has Buddhism done for India, which only until comparatively recent years has endured the barbarity of "widow-burning," the inhumanity of child-marriage, the evils and degradation of its caste system and many other social evils, and a million gods? Only under the domination of a land of Christendom, Great Britain, and of the gospel, have some of these evils been abolished.

Mohammedanism has been notorious, too, for its social evils, especially for its

degradation of women, polygamy, slavery, to say nothing of the savagery of its "holy" wars. The lands dominated by these religions have remained dormant and stagnant without any advance in their social, economic, political, and cultural life and liberty.

Apart from this, however, Mohammed lived about A.D. 600, long after the Bible had been written and its canon settled. Both Buddha and Confucius belong to the sixth century B.C., when most of the Old Testament was already in existence, and their systems or religions were far too remote from the land of Israel to make their existence known or felt, and from the path of the gospel in the first century to find any mention in the New Testament.

#### DECEPTION IN THE BIBLE

How do you reconcile the character of God with the instructions He gave Samuel when Samuel went to Bethlehem to anoint young David to be king over Israel; also the deception Elisha used when he led his Syrian captives from Dothan to Samaria?—*A.F.C., North Carolina*

There was no deception in the first instance you mention as recorded in I Samuel 16:1, 2 in which Samuel is instructed to answer if Saul should question him as to the purpose of his visit to Bethlehem, that he was going there to offer sacrifice. It was rather concealment. There was no requirement on the part of Samuel to make the matter fully known to Saul. It was rather an adaptation to the circumstances. To have revealed unnecessarily the full purpose of his visit would have been to run the risk of much bloodshed or even civil war.

But it was most natural and primary, according to Deuteronomy 21 and in view of the fact that the tabernacle at that time at Shiloh was desecrated, that Samuel, being a priest himself, should offer sacrifice wherever he visited his people. And as a judge he constantly made rounds. In fact, the offering of such sacrifice was essential to fulfill the Levitical commandments. He would most

likely have offered sacrifice in visiting Bethlehem if he had not had any other mission. If asked, he would simply state that fact to Saul which was perfectly true.

As for the second incident, as recorded in II Kings 6 and particularly verses 12-23, there is certainly nothing there that could be called deception. Elisha intended to give the Syrian king and his great host (stricken with blindness) an object lesson in mercy. Though bitter and relentless enemies of Israel, and now completely in Israel's hands, they were fed and allowed to go free. In promising to lead them to Elisha, he told them the truth—he himself led them and was there when their eyes were opened.

It is impossible for God to lie or to suggest or countenance it.

#### SACRIFICE DURING THE TRIBULATION

I have heard it stated that at the time of the tribulation the people of Israel will again be offering sacrifices in Jerusalem. Does the Bible give any indication of this?—*Mrs. H.P., Chicago, Ill.*

Based on the interpretation that the seventieth week of Daniel's prophecy mentioned in Daniel 9:27 lies in the future, it is evident that some form of the ancient sacrificial system will have been restored in the land of Israel by that time.

This is certainly not improbable since it is well known that the strictly orthodox in the land of Israel have such a restoration of the sacrificial system in view. The orthodox have been praying for this daily for centuries in their prayer books in such prayers as, "May the holy temple be speedily rebuilt in our days, that we may offer in Thy presence the daily burnt offering, that it may atone for us: as Thou hast commanded us in Thy law written and delivered by the hand of Thy servant Moses" (Daily Prayer, Dr. Phillips, p. 35). The restoration of this system probably awaits the removal of certain hindrances which stand in the way at present, such as the existence and the site of the temple.

It is this sacrifice that the desolator who abominates will cause to cease. He is the one referred to as the little horn in Daniel 7 and the abomination that maketh desolate in 11:31 and 12:11, and therefore evidently yet to come.

#### The Need for the Spirit

A man might come from hell, his eyes bursting with terror, his flesh scorched with the fires of perdition, fly through your congregation as you preach, and cry, "Flee from the wrath which is to come!" He might be followed by another, clad in white, from the heavenly city to tell of the joys about God's throne. Yet if the Spirit of God is not there, it will pass without effect on your people.

—W. W. Clark

SERMONBUILDERS

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## Golden Nuggets

for Bible Students

By KENNETH WUEST

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### "UPON THIS ROCK"

PETER had testified to the belief in the Messiahship and deity of the Lord Jesus. Our Lord gives His appraisal of Peter in the words, "Thou art Peter," and His reaction to Peter's statement of His deity by saying, "Upon this rock I will build my church" (Matt. 16:18, 19). "Peter" is *petros*, a masculine form. "Rock" is *petra*, a feminine form. Thayer in his Greek-English Lexicon of the New Testament quotes Schmidt as making the following distinction: "*petra*, the massive living rock, and *petros*, a detached but large fragment," and says that this is important for a correct understanding of this passage.

Our Lord gave Simon an additional name which would be descriptive of his character after Pentecost. He said, "As for you, you are Rock." Rock was his new name. Peter is the English spelling. The word "rock" (A.V.) is in a different gender and has to do with the deity of our Lord. His deity is that upon which He is building His Church.

In the statement, "The gates of hell shall not prevail against it," "hell" is *haidēs*, "the unseen," referring here to the unseen world of spiritual intelligences. "Gates" is an Orientalism. Lot sat in the gate of Sodom (Gen. 19:1). The gate of an Oriental city was the place of its centralized authority. He was an official of the city. Boaz went to the gate of Bethlehem to settle a legal matter regarding his marriage to Ruth (Ruth 4:1). The city council met there. "Prevail" is *katischuō*, "to be strong to another's detriment." The interpretation is, "The councils in the unseen world [Satan and his demons] shall not destroy the Church."

The kingdom of heaven here is Christendom, the sphere of Christian profession. Peter opened the door of Christian opportunity to the Jews at Pentecost, and to the Gentiles in the home of Cornelius.

The periphrastic future perfect passive gives us, "shall have been bound" and "shall have been loosed." In rabbinical dialect this meant "forbidding" and "permitting." This means that the Christian worker has the authority to forbid only that which the Bible has already forbidden, and to permit only that which the Bible has already permitted. He is not to exceed nor add to Scripture.

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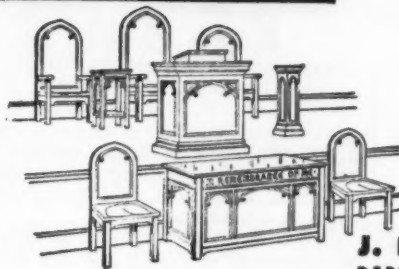
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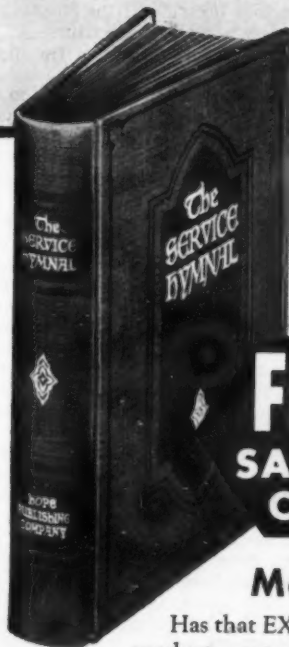
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# SUNDAY SCHOOL LESSONS

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January 23

## The Power of the Holy Spirit

John 16:7-11; Acts 2:1-4; 4:8-12

**MEMORY SELECTION:** *Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8*

January 16

### Christ, the Son of the Living God

Matthew 16:13-17; John 14:8-14

**MEMORY SELECTION:** *Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me.—John 14:6*

Progress in spiritual truth is evident in our present lesson series. First we saw the Word of God as the source of divine truth and the guidebook of the Christian. Then we considered the living God in all His greatness and glory. Today we see "Christ the Son of God with power." Next week the Holy Spirit is recognized. There is opportunity here for profound and practical instruction for our classes, an opportunity we must not miss.

We are impressed in our lesson for today by the fact that the attempts of man to belittle our Christ, to cut Him down to their own size—as a man with a vision, a passion for truth and a willingness to die for it and no more—just will not do for anyone who is willing to face the facts. We have first

#### I. A Heaven-Sent Revelation—Jesus is God (Matt. 16:13-17)

Jesus knew in His own heart that He was the Son of God who out of His glory with the Father had come to earth to be the incarnate Redeemer. He must make this truth known to men and He did, by both deed and word. But men must express the conviction of their own hearts toward Him in personal allegiance and devotion.

The all-important question came to His disciples, as it comes to us, "Whom do ye say that I am?" At first the question was more general, "Whom do men say that I am?" The answer (v. 14) clearly indicates that the common opinion concerning Christ was a very high one. He had made an outstanding impression on the people of His time, and that has been true down through the ages. Even those who do not believe on Him as Saviour like to speak of Him as "the ideal representative and guide of humanity," or the person to whom "everyone should kneel." He is called "the Master" and "the world's greatest teacher."

Note this, however, such beautiful tributes to His character and leadership are worse than meaningless unless they lead to a personal confession of Him as Saviour and Lord.

Peter, devoted servant of God, became the channel for the declaration which is

the sum and substance of Christian doctrine: "Thou art the Christ, the Son of the living God." Human wisdom could not have revealed it to him—it came from God the Father.

Let us be clear that we all must face that question personally—"Whom do ye say that I am?" It is a question which we cannot escape or evade. Here neutrality is impossible. Whatever we do or say, or do not do or say, is an answer and a decision. "What will you do with Jesus, who is called the Christ?"

Now there comes a vital and

#### II. A Blessed Recognition—the Father and the Son are One (John 14:8-11)

This is a forward step in our thinking about God, for it leads us into the great and precious doctrine of the Trinity. It is definitely a revealed doctrine.

Philip spoke for the rest of the disciples when he expressed a measure of uncertainty about the relationship of Jesus to the Father. He believed in God as Father, and recognized Christ as the Messiah, the Son of God, but needed guidance into the next concept of the oneness of Father and Son.

Spiritual truth is not always easy to explain, and when we come to the Trinity of God we simply accept it by faith and offer our devotion and worship. It is not contrary to reason, in fact, it is actually the only fully satisfying concept of God, but it is above human reason, even as one would expect it to be. A God who can be fully understood by my limited intelligence would no longer be an infinite being.

It is a wonderful and helpful truth we have here, for it places our Lord where He belongs, as "very God of very God," as the theologians express it. He and the Father are One in spirit, in thought and in deed. How blessed to have Him as our Saviour and Lord!

But now watch the next point for a tremendous and potent fact, that this living God and Saviour is in our world in

#### III. A Present Manifestation—Believers are One with God (John 14:12-14)

The great unity of Father, Son and Holy Spirit is made operative in daily life through the believer in Christ who by faith is united to Him and becomes one with God.

That explains why Jesus was able to assure His followers (and that includes us as believers) that they should be used of God in even greater works, because He who has gone to His place of honor at the Father's right hand is ready to do for us and in us and through us whatsoever we ask in His name (v. 13).

Is it not time that we should by faith act on His word and in confidence go forward victoriously to do His will?

Our Lord Jesus once walked on this earth, ministered and taught, suffered and died, arose and ascended to heaven. He is no longer here in the same sense that He was in Palestine 1900 years ago.

Knowing that this was to be so, He prepared His disciples for His departure and gave them the assurance that they would not be left alone; for the Holy Spirit, the third member of the Trinity, who had been active in the world from the very creation (Gen. 1:2), was now to become an abiding presence. He has come not only to be such a blessed and helpful presence with the believer, but we note that

#### I. The Holy Spirit has Work to Do in the World (John 16:7)

The promise of Christ was that a Comforter was to come, the word being "paraclete," one called alongside to strengthen, empower, encourage and comfort. The Holy Spirit is at work in the world, always, and always in power, and always for the glory of God.

In order that this might be accomplished, Jesus said it was "expedient" for His disciples that He go away. It would seem that nothing could be more desirable than to have Jesus here, but a bit of thought reveals the wisdom of our Lord's words. In the flesh He was in only one place at a time. The Holy Spirit is everywhere making Christ real. Then, too, men would have tended to lean on Him as a person; now the Holy Spirit leads them out in faith, hope and trust.

The work of the Holy Spirit among men is seen here in their two great divisions, for essentially there are just two kinds of people in the world, the believer and the unbeliever. We note that

#### II. The Holy Spirit Works in the Unbeliever (John 16:8-11)

The first thing the unbeliever needs is to be convicted of sin. We know that sin is any want of conformity to or transgression of the law of God, but here its very essence is revealed as being unbelief. It is a failure to believe what God says about sin and its results. It fails to believe what God says about the possibility of redemption and forgiveness. Men need to be convicted of their unbelief. We can talk to them, but the Holy Spirit must convict them.

Then there is unrighteousness, which, of course, covers all that is contrary to the will of God; but here again the fundamental failure is that of not thinking or believing right. The world rejected Him—and crucified Him, but He arose, and went to be with the Father, an eternal witness against men who think unrighteously.

Judgment for sin is certain. Men in their unbelief would try to avoid it by

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crawling into a theological bomb shelter. But there is no escape without effective dealing with the enemy of our souls, and this Jesus did. Satan, the prince of this world, is judged, and shall be cast into the lake of fire (Rev. 20:10). Men who stand with him shall be judged like him; but there is a blessed way of escape by salvation in Christ.

This is the Holy Spirit's work in the unbeliever, to convict him and bring him to Christ. Then as a child of God he will be ready to hear how

### III. The Holy Spirit Works in the Believer (Acts 2:1-4)

At Pentecost, the Holy Spirit, who had throughout Bible history worked in and through individuals at special times, came to be the abiding guest in the believer's heart (I Cor. 6:19, 20), and to establish the fellowship of believers, the Church.

There were miraculous events on that great day which fell appropriately into the harvest festival of the Jews. There was promise here that God intended to use the Church to go into all the world and preach the gospel, looking for a harvest of souls (read Matt. 28:19 and Acts 1:8).

To do this work for God, the believers had to be filled with the Holy Spirit—and God filled them as soon as they were ready for His blessing. They were in "one place," and doubtless with a oneness of mind and spirit, which made it possible for God to set them on fire and use them for His glory.

What about the Church in our day? We need to have our dead indifference shaken up, and to seek the glorious empowerment of the Holy Spirit. Then we can be used like Peter was as

### IV. The Holy Spirit Works in the Preaching of the Word (Acts 4:8-12)

God's way of reaching the world is through the preaching of the gospel; but note that it is effective only as it is presented through a man like Peter, "filled with the Holy Spirit."

Note the message—a risen Lord, the "Head of the corner," and the only One in whom there is salvation. In these days when men are seeking all manner of solutions to their problems, and when the Church all too often presents an impotent "gospel" of salvation by works, we do need to preach Christ and Him crucified, and do it in the power of the Holy Spirit.

January 30

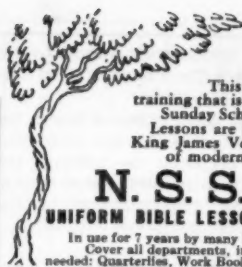
### Man's Nature and Need

Genesis 1:26-31; Romans 3:23;  
Hebrews 2:6-9

**MEMORY SELECTION:** What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.—Psalm 8:4, 5

God has a high regard for the nature of man and not only gave him all the well-nigh unbelievably great qualities, physical, mental and spiritual, but provided the means whereby they might be developed to their utmost for His glory.

Sad to say, man has responded to God's munificence and grace by ungraciously falling into sin; in fact, sometimes it



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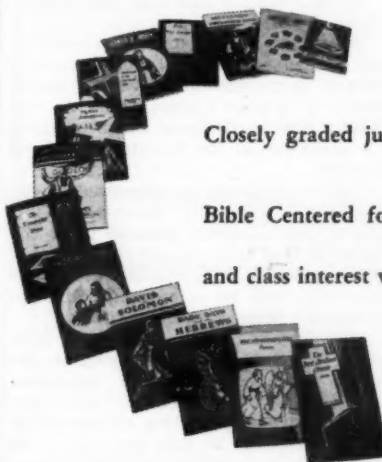
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seems that he is doing his utmost to destroy and deface the image of God implanted in his personality.

We face vital matters in our lesson for today and teachers will want to be unusually well prepared to present the truth, not only with intelligence, but in the power and demonstration of the Holy Spirit. Our first point is that

### I. God Made Man in His Own Image (Gen. 1:26-31)

The likeness and image of God in man is a moral and spiritual likeness. Man is a living soul, with intelligence, feeling and will. He is a moral being, knowing the difference between right and wrong. He is, by God's creation, a self-conscious, personal being.

To state these truths is not enough. We can probably never fully plumb the depths of their meaning, but we can make clear that God has done an infinitely marvelous thing in the creation of man, a fact which should be a challenge to us to live up to His divine purpose.

Because man was so made, God gave to him dominion over all the earth with its tremendous potential (much of which is still not developed) and its wealth of living things. Man had the capacity to take possession of and subdue the earth. One marvels at what he has accomplished in this respect, and then becomes most sad as he sees how man has perverted these powers for the destruction and the debasement of his moral character.

Only a revival of real Christianity can bring man back to his senses and re-establish him in a right relation to God. How did man ever get into such a condition? Our second point tells us as in the succinct words of one verse it relates that

### II. Man Sinned and Lost God's Glory (Rom. 3:23)

What God had intended for man, as His gifted and blessed representative here on earth, was soon lost in the sinful rebellion of man against God. As the federal head of the race, Adam included all mankind in his sin, for "all have sinned."

The result of sin is epitomized in the last half of this verse. Because of man's sin he has removed himself from the favor of God and has cut off the possibility of living fully for His glory, unless and until he is redeemed and regenerated through faith in Christ.

The glory of God in man is the fulfillment of God's plan and purpose for man's life, something so altogether glorious that one marvels that man should have been willing to miss it by his sin. God, as we have said above, not only made man with the gifts and capacities to fulfill this divine purpose, but provided fully for his growth in that direction. God is infinitely good and gracious.

So man with all his possibilities finds himself caught in the chains of sin. Is there no hope for him? Yes, there is, for

### III. Christ Provided a Way Back to God (Heb. 2:6-9)

The early verses of this section seem to

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be reviewing the truths concerning man's creation (vv. 6, 7), but we are soon aware that the man Christ Jesus has come into the picture, for it is He that shall have all things placed in subjection to Him and under His feet (v. 8). Only He is fit to reign.

And only He could by the "suffering of death" (v. 9) provide redemption for every man. This is the way back, and the only way, through the blood of Jesus Christ which cleanses away man's sin.

How good it is that we still live in the age of grace when we can offer to be bewildered and sinful man, who has indeed lost the glory of God, a true and living way to be redeemed and to bring his life into that relationship with God which will lead to the outworking of God's plan in his life.

It is a message of hope we declare today. Possibly this would be the Sunday when you (as teacher) should seek in a more definite way to lead the members of your class to a personal commitment of their lives to the Lord Jesus Christ.

February 6

### The Grace of God

I John 4:10; Ephesians 2:4-9; Titus 2:11-14

MEMORY SELECTION: *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*—I John 4:10

Men of all ages have sought by every device of their own, through wisdom, philosophy, character building, in fact they have almost descended to the use of magical formulas, to work out some way of salvation from sin, and some method by which they may find peace for their hearts and a worthy objective for life.

The tragedy of it is that all the time God has made available to them the real solution for their problem and the only satisfaction for their hearts—in Christ—and they have passed Him by.

Our lesson then becomes a very important link in the chain of Christian truth we are forging these weeks in our Sunday schools. We have seen the Bible to be the Word of God; we have seen Father, Son and Holy Spirit—one God in three Persons—infinite, eternal and glorious. We have seen man made in God's likeness and image, only to lose

Moody Monthly



his birthright by sin and rebellion. Now we see the grace of God revealed toward His wayward child. It is a marvelous picture. We begin at the right place when we note that

### I. God's Love Sent Us a Saviour (I John 4:10)

God loved us, and the greatness of this love can be realized only as we are made conscious of the fact not only that God is a Being who has love as a part or expression of His person, but that "God is love" (v. 8).

In other words, when God shows forth His love He is not just showing one of the beautiful facets of His divine personality, He is expressing the very essence of His being; for God does not just love, God is love, a beautifully simple but profound statement.

Man through sin became unlovely, not worthy of God's love, but clearly worthy of His judgment. Now note that while God did not set aside the eternally right principles of His judgment, His love prompted Him to send a Saviour, His own Son into the world.

It was not that man loved God, or that he was worthy of God's love, it was just the love of God showing forth His grace toward us, in fact, that is our next point.

### II. Love Reveals Mercy and Grace (Eph. 2:4-7)

God, being "rich in mercy" (v. 4) because of His love, provided a means of salvation by grace which would raise man to sit in the heavenly places.

Dead men, spiritually, come to life when they meet Christ and believe in Him. This they are unable to do in their own strength, for they are indeed dead in trespasses and sins, unable to help themselves; but, if they so will, God can quicken them by His mercy and grace.

He did this for us; but note in verse 7 that it is for His own glory. If we think carefully for a moment we will realize that this is ultimately the only adequate explanation of God's grace. It was, and is, for His glory, a showing forth of "exceeding riches of his grace in his kindness toward us through Christ Jesus," and note well, that this is to be done in all "the ages to come."

This matter of the salvation of your soul and mine is no little thing to be hidden in a corner (although, thank God, it may take place there) but a magnificent thing which reaches to the highest heavens (v. 6) and into all eternity (v. 7).

That means that you and I could not possibly be engaged in any greater enterprise than the winning of souls to Christ. They too will find that

### III. By Grace Through Faith We Are Saved (Eph. 2:8, 9)

God's grace, received and apprehended through our faith (which He also awakens in our hearts), is the medium of our salvation. We must constantly remind men who want to "do something" in order to be saved that this redemption in Christ "is not of works"—it is all of grace—and leaves us nothing of which we can boast.

This is humiliating to the flesh, but that is the way we must go to be saved.

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It is denial of self, a deep humbling and repentance which enables God's grace to work in us.

Be sure, however, to read verse 10, which makes it clear that we are created "unto good works." The professed Christian who does not live out his salvation in the good works which God has ordained that he should do, denies his profession by his life. But that is the last point in this precious lesson.

### IV. Salvation Results in Righteous Living (Titus 2:11-14)

God's grace calls forth (and calls for) a renouncing of that which is ungodly, worldly and lustful, and a living of a life which is sober (serious) and righteous and godly in this wicked world.

God has redeemed us not just to deliver us from the penalty of sin, but also that we might be a pure and upright people, "zealous of good works," and "looking for the blessed hope" of the return of our Lord to this earth to establish His kingdom.

We say again, this redemption of ours is no casual and no little thing. It is as great as God's love, as wide as His mercy, and as deep as His grace. Let us be careful that we who profess to belong to Him in this blessed redemptive fellowship do live each day for His glory.

February 13

### New Life in Christ

John 3:5-7; Acts 16:25-34;  
II Corinthians 5:17

**MEMORY SELECTION:** *I am come that they might have life, and that they might have it more abundantly.*—John 10:10

There is new life in Christ for the man who wishes it, and there is just one way into that life—by way of the new birth. The man who does not enter into this eternal life by regeneration, does not enter at all. It is a real gospel message we present to our classes today. Let us be sure that it has first reached our own hearts.

Our lesson brings before us two dramatic incidents which vividly present the truth concerning the necessity and the manner of the new birth. First, we look at the word of our Lord to the seeking Nicodemus, namely,

### I. Ye Must Be Born Again (John 3:5-7)

Nicodemus was a distinguished leader in the religious life of the Jewish nation, but as an intelligent man he realized the rituals of his people were not fully satisfying. There was something lacking, and he realized that this something was found in Christ.

Note that our Lord did not do as many religious leaders of our day would have done, tell this man to be good, honest, kind and earnest in his religious practices. Jesus knew that man needed to be radically and completely changed, an experience here likened to a birth.

Just as one cannot live a physical life without a physical birth, so it is impossible to live a spiritual life without a spiritual birth. You must be born again if you are to enter the kingdom of God.

Now we look at the other incident of

our lesson, which took place in the jail at Philippi, where

### II. There was a Great Earthquake (Acts 16:25, 26)

Strange and exciting things were going on. The faithful witnesses who had been beaten for their testimony and thrown into jail had not spent their time bemoaning their fate. They broke out into singing and praying at midnight.

Such faith and joy in the Lord was bound to reach the ear of God—and He did something about it. A mighty earthquake shook the jail and opened its doors.

A bit of that kind of faith on our part could well cause some mighty upheavals in our day, too. Why not proceed on that basis, and watch God work?

The jailer, supposing all the prisoners had escaped, was about to kill himself, but at the assurance of Paul that they were all there, he did something infinitely better, for he cried out,

### III. What Must I Do to be Saved? (Acts 16:27-34)

When a man reaches that point he is ready for God to begin a new work in his heart. God is waiting for seeking souls, and like the loving God that He is, He opens His arms to receive them.

Note that there is here a perfect answer to the question, "How can I be saved?" "Believe on the Lord Jesus Christ" (v. 31). Man cannot save himself, for he is dead in trespasses and sins. No other man can save him, for he too is a sinner, and all his devices and his advice is without power.

Only God can save; and the way to reach and receive the saving power of God is by faith in Christ. God reaches down to man by the God-Man, Christ Jesus, even as we put our faith in Him.

Something really tremendous happens when a man believes in Christ, for we read that

### IV. If Any Man is in Christ, He is a New Creature (II Cor. 5:17)

The verse goes on to say, "Old things are passed away, behold, all things are become new." This is a change, not just a reform or renovation of an old life; it is the giving of a new life by God.

One of the most pathetic things in modern life is the almost frantic search of men for that which will give them peace and a sense of direction for life. The answers are many. Books are multiplied on the book stands. The radio offers advice and encouragement. And most of it is quite hopeless, for it centers in man, and what he can do for himself. That is not enough.

It is, in fact, so inadequate that one feels that he must rush out into the world's market place and cry aloud, "Only in Christ is man a new creature. Believe on the Lord Jesus Christ and thou shalt be saved." Yes, and note that the message is also for "thy house," in other words, for our family and our friends.

The door of entrance into the kingdom of heaven is so small that only a child can go through it.—Max I. Reich

Moody Monthly

## Write a Letter for New Year's

There are few people who are not under obligation to write once in a while to some relative or friend. Brothers and sisters who have been long separated in the flesh ought not to let this festive season of the year go by in utter silence. There may not be time for a lengthy letter, but time should be taken for at least a few lines of remembrance and love. Life is very short at best. What we do to bless and help one another must be done now. To miss the opportunity is to sin against God.

Above all things, we wish to insist that living parents should not be neglected by their absent children. To the old folks at home the world is constantly getting a little narrower. They cannot enter into its work as they did once. The current of events sweeps by them unnoticed. If possible, they should have an annual visit from each of their children; and if that is not possible, an affectionate letter. Let not this letter be hurried. Other things can wait. Father and mother are surely entitled to some consideration. There are many things that it will please them to know, and care should be taken to leave none of these things out. "Honor thy father and thy mother," says the decalogue; and no man can comply with that command who lets the New Year go by without sending them the best message of love that he can frame into words.—*Nashville Christian Advocate*

SERMONBUILDERS

## Meet Ruth Graham

[Continued from page 24]

♦ "THAT wedding! It was every bit homemade," Ruth's mother jokes. "Homemade and second-hand. It was during the war, you know, and you couldn't get a bridesmaid's dress for love nor money. Not in Asheville nor in Chicago, either. Ruth looked and I looked. We were nearly frantic. We couldn't even buy material. Then some generous soul had an idea, offered to lend us the gowns. Two pink, one blue, just what we wanted. So that's what the girls wore. And the bouquets—they were really homemade. I made them myself!"

Mellowed by candlelight (it was an 8 P.M. ceremony), the gowns and the bouquets and the long, long veil blended into a lovely scene, permanently captured in miniature in the photograph I was

January, 1955

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holding. Ruth pointed out the wedding party. "Andrew Yang, a Chinese friend, sang. Sophie Graham (no relation to the groom) played the organ. She's an old, old friend of mother and daddy's from China. And my bridesmaids—that's Jean, Billy's sister (all grown up now and married to a theological student), and Sandy Yates, just about my oldest friend from China. And Rosa, of course. She was maid of honor. And the two ministers that married us, Kerr Taylor and John Minder.

Kerr Taylor had been the young man who waited nervously in the Bell's living room that day in 1920 when Ruth was born. In the wedding picture, he looked down at Ruth with the concern of a fond uncle. And John Minder—I'd heard his name before too.

In 1936, John Minder had been dean of the Trinity College in Florida when Billy was a student there. Perhaps the dean's greatest gift was encouraging young ministers. And Billy was one. When John Minder vacated his pulpit for two weeks one winter, he asked Billy to take over. When he got back from his trip, he found a revival in his church. And Billy Graham had found out that God was calling him to be an evangelist!

Ruth and Billy's wedding was significant and lovely; everyone there said so. But it was more than the candlelight, even more than the intense concern of the ministers at the altar—it was the spirit of true Christian love that shone from the faces of the young couple. Billy, tall and craggy as the mountains, and Ruth, lithe and lovely in her simple satin gown, faced each other and repeated their vows from memory as naturally as if they'd been alone.

The wedding reception over, Billy and Ruth drove down the narrow winding macadam road and turned northeast. Soon they were on the Blue Ridge Parkway, the sliver of highway that straddles the crest of mountains from Asheville to Washington, D. C. About one hundred miles north of Asheville, they stopped; here, at Blowing Rock they spent their honeymoon.

♦ AFTER the honeymoon, Billy and Ruth headed their car north, to Hinsdale, Ill. Billy was then pastor of a small community church in Western Springs. Ruth settled down to the business of being Mrs. Billy Graham. Learning Billy's philosophy of marriage was her first job!

For Billy Graham has positive ideas about a woman's role (and a man's) in modern marriage. "Ever hear the story about the old farmer planting corn?" Ruth asked me. That's how we feel about marriage. It seems this old farmer was telling how he got along with his wife. 'Martha, she come out to help me plant my corn this spring. I noticed she was droppin' too many kernels to the hill and I said, "Woman, don't waste my

corn like that." And she said, "I'll do as I please." And I said, "No, you won't. You'll do as I say." And she did 'cause that's my territory.

"That evening long about supper time, I went home. I walked in the kitchen and Martha said, "Henry, have you wiped your dirty feet before you tramp into my clean kitchen?" And I said, "No, I ain't." And she said, "Well, you get right out of here and wipe 'em clean!" And I did. 'Cause that's her territory!"

Ruth went on. "There are some things, like choosing curtains, for instance, Billy says are 'my territory.' And there are some, like what sermon he preaches, that are his!"

♦ FINDING a home was his territory, Billy maintained. Though he finished school just two months before the wedding, and had only a meager ministerial salary to budget, that home was waiting for Ruth right after the honeymoon. But there was no need to fret over buying furniture; Ruth and Billy's home was a furnished apartment!

The apartment sparkled with new paint, the landlord and his wife were kind, but two things broke Ruth's heart. Nowhere, not even in the bedroom, was there a single, solitary cheering fireplace. And over the kitchen sink, there was no window! When Ruth washed dishes (all the time that first year), she stared at a blank wall.

Today she's made up for both lacks. Enter the Graham home from the stone terrace and you see a handsome mica stone fireplace directly in front of you. Sit anywhere in the living room, almost anywhere in the dining area, and the fireplace is the focal point. Above the kitchen sink is a window, and such a window! Not a mere peek-a-boo job from which you see a "smidgin" of backyard, but a wide sweep of picture window usually reserved for living rooms and such. From it, Ruth sees the gate, watches her girls tumbling out of the school bus, or lifts up her eyes to tall pointed pines framing the road and yard.

"We learned a lot that first year. Me about 'my territory' cooking and house-keeping. And Billy about 'his,' the pastorate. And both of us — about just plain living together.

"Cooking was a nightmare at first." Because she'd lived most of her life on a mission compound, where servants buzzed around obligingly at mealtime, Ruth felt clumsy near a stove. Before she made the coffee, for their first breakfast, she had to check the cookbook.

Billy loved Chinese food. Fine! He'd married a girl who should whip up egg foo yung like a Chinese cook, he thought. "Lucky for me, we found a place in Chicago that served good Chinese food!" Ruth says.

♦ THE first days were a bad dream of mounting dirty dishes and beckoning

Moody Monthly

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stoves. "I got the breakfast dishes back on the shelf by the time Billy said he was hungry for lunch. After I cleaned up lunch dishes, it was time for dinner. I didn't get off the merry-go-round for months."

Always strongly individualistic, Ruth wasn't going to sacrifice her identity, even though she had married a forceful, persuasive man. What was her territory was her territory and she would stick to it, with large quantities of good humor and common sense, all the while. Take the matter of cutting her hair, for instance.

Since college she had worn it pulled back, looped into a graceful knot at the nape of her neck. It was unusual, and it suited her. That's what Billy argued. He'd fallen in love with her that way, and he wanted her to go on looking like that, maybe forever. Ruth had other ideas!

The debate seesawed back and forth. "Billy never came right out and said I couldn't." Before their first anniversary, Ruth visited Montreal. Billy, finishing his work in the Illinois heat, wrote long letters about missing her frightfully. About a week before he arrived, Ruth took out a pair of scissors and cut her hair short!

"When Billy got there, he was so glad to see me, he didn't notice my hair for all of five minutes. When he did, well, he was so glad to see me, he didn't scold!"

Those first two years, Ruth and Billy's life centered around the Western Springs church. Except for church folks, and college friends who drove down from Wheaton, they entertained very little. They didn't have money for evenings in Chicago. Church was Billy's territory, but Ruth helped considerably without crossing any boundaries.

Just once did she venture too close. Right after her marriage, Ruth discovered she hadn't lost all her mission-field dream. "I tried, just a little, to persuade Billy we should go to the field together," she says.

But Billy was resolute. He knew why God had given him his love of people and of traveling, his crisp, somewhat violent way of summing up Bible truths; obviously he was destined for evangelism. "Now it seems I've always known that Billy wouldn't be happy in anything else. Even during those years at Western Springs, I knew it wouldn't be long before Billy would be on the road, and I — well — I'd be an evangelist's wife."

◆ **ONE** day, in 1945, when Ruth and Billy had been at Western Springs about two years, Billy came home from Chicago in a strange mood. He'd been talking with Torrey Johnson, then head of Youth for Christ. This wasn't unusual; the Gramhams' friendship with Torrey had grown rapidly that year. But Ruth sensed this visit was different; she was hardly sur-



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prised when Billy admitted that Torrey had made a proposition. Would Billy join the Youth for Christ staff?

"Give up the pastorate?" Ruth asked quietly.

"That's right," Billy told her—"be an evangelist."

They prayed about it together; they prayed alone. Their friends prayed. Then Billy accepted the Youth for Christ offer, reading his resignation from the Western Springs pulpit on Sunday morning.

"Just one thing left to settle," Ruth said. "Me. What was I going to do? It wasn't practical to start hiking over the country with him. For the time, we decided to call Montreat home."

The plan was this: Ruth was to live where she knew she'd be happiest. This plan the Grahams recommend for any wife with a traveling husband. Ruth chose quickly. "Mother and daddy were in Montreat, and until we could get a place of our own, I could live with them."

Was moving a chore? "Not at all. We tossed our pots and pans and clothes in the back seat and drove off. We didn't own a stick of furniture."

† RUTH settled into her folks' comfortably roomy house in Montreat, so intriguingly decorated with Chinese art and hand-carved furniture. (Two pastel hand-painted scenes in vibrant blues and pearly whites hang on the living room wall. Ruth painted these herself when she was fourteen.)

"It must have been an adjustment," I said, thinking she'd admit taking up the slack with busy work, or mountain-gazing, or tears, or boredom. That flash of a steady, sure smile again. That positive voice. "Didn't have time to worry about adjustment," she said. "I was too busy learning how to cook. Apprenticing under mother was the best way in the world. I even learned to whip up fried pork and lettuce, Chinese eggs, and meatballs and cabbage — Billy's favorites."

In September, Virginia (they called her Gee-Gee from the start) was born. Billy was away at the time but came immediately after he was told he had a baby daughter. "I was sick he couldn't be there. I don't mind being left alone, but that's one time when it's nice to know your husband's in town."

A month later, Billy was off again. He had accepted the biggest assignment yet. In October, he sailed for England under the direction of Youth for Christ.

"I stayed home, learning how to be a mother," Ruth told me, "perfectly content. Then Billy wrote. Said he wanted me to come over and join the team, said he needed me. Even while I was protesting 'I can't; the baby's too little; I can't drop everything and run over to England' — I knew I would. But I didn't know this was just the first time I'd drop everything and leave my children and go — just because Billy needed me."

TO BE CONTINUED

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## NEW BOOKS

G. COLEMAN LUCK, EDITOR

### Valiant for Truth

**J. GRESHAM MACHEN, A BIOGRAPHICAL MEMOIR**, by Ned B. Stonehouse.  
Wm. B. Eerdmans Publishing Co., Grand Rapids. 520 pages, \$5.95

Reviewed by P. B. Fitzwater



Machen

**T**HE author designates Dr. Machen as "valiant for truth," and declares him as "learned and valiant, as spiritual a warrior as the Protestant Church has produced in modern times."

This memoir was written out of more than seven years of intimate association with Machen, and is based upon a wealth of material left by him. The author tells the complete story of Machen's childhood years, the student days at Princeton under Warfield and Patton, the years abroad at the universities of Marburg and Göttingen, and again in 1918 and 1919 in France and Belgium; Machen's books, his deep attachment to his remarkable mother, his cultural pursuits and love of nature; and the historic controversies at Princeton which led to the reorganization of that seminary and the founding of Westminster Theological Seminary in Philadelphia in which Machen played a leading role.

Back of this memoir and most important are the following implications. First, the value of a godly ancestry. What Machen was and did was his heritage from his forebears. It is evident that a stream never rises higher than its source. Second, the imperative necessity for a foundation of truth. Machen's faith rested upon the immutable and imperishable foundation of the Christian faith as revealed in the Holy Scriptures. From childhood he was grounded upon and saturated with the elements of the reformed faith which is based upon Jesus Christ, the Eternal Word. Third, a triumphant faith because of his godly heritage and nurture in Christianity.

Machen came through the testings of university life with a definite Christian faith. In America and Europe he became valiant for truth. This memoir should be in the libraries of the colleges and seminaries of the land where young people come to be prepared for the struggle of life.

**THE CONSUMING FIRE**, by Oswald J. Smith. Zondervan Publishing House, Grand Rapids. 151 pages, \$2.00.

This book, by the well known evangelist and missionary leader of Toronto, Can., contains the Bob Jones University lectures on Evangelism for 1953. It is not primarily a book of instruction, but of inspiration. Like all the works of the writer, it breathes his own zeal for the great task of world evangelization, and surely no one can read it without sensing a new glow of consuming flame in his own heart. This would be an excellent book for required reading in connection with a course in evangelism or missions in which, of necessity, the more technical aspects have to be dealt with. It would help to keep the fire burning while technique was being studied.

The only criticism the reviewer would offer is the lack of documentation. Although this is an inspirational book, it is still a university book, and one would expect that in such a case the statements made would be documented. For instance, no authority is cited for the statistics given in the chapter dealing with the work of Charles G. Finney. An index also would

have given added value to the volume.  
J.C.M.

**THE MINISTRY OF VISITATION**, by John T. Sisemore. Broadman Press, Nashville, 115 pages, 75c.

For all who would like to become proficient in the art of visiting for Christ and the Church, and for all who would like to lead others in developing skill in the art of visitation, this wonderful little volume meets a real need.

The author has served during the last twenty years as Sunday school teacher, Sunday school superintendent, minister of education in large churches, and as state Sunday school secretary. The materials contained in this study course book reflect in a most practical way this experience.

After pointing out the importance of visitation, the author shows the advantages and means of making the visitation program effective, of developing a systematic program of visitation, of qualifying as a visitor, and of visiting for different purposes, such as to win the lost, to enlarge the Sunday school, to improve one's teaching, and to render spiritual assistance to those in trouble.

Every local church should have this book in its workers' library. The author, by the way, was graduated from Moody Bible Institute in 1934.  
W.F.

**TEACHING LITTLE AMALEE JANE**, by Allan Hart Jahsmann. Concordia Publishing House, St. Louis, 117 pages, 35c.

It is a real joy to commend this volume in the Concordia Teacher Training Series to all who are interested in becoming better teachers of small children. The book is alive and real. It is abreast of the times pedagogically. It is strongly conservative and evangelical theologically. And with it all, it is a most readable and understandable book. It is difficult to imagine a single teacher of children, regardless of his previous training in the art of teaching, who would not understand the work of teaching better and begin to improve in many ways after studying this book.

The chapter headings suggest something of the intriguing character of this book: "Meet Amalee Jane," "What Amalee Jane Is to Learn," "How Amalee Jane Learns," "Meet Amalee Jane's Teacher," "Mrs. Allsbury Is a Wonderful Teacher," "Mrs. Allsbury Has Needs, too," "What Happens When Amalee Jane Comes to Sunday School," "The Class Period."

A series of review questions and exercises, and another of activities for learning by experience, provide real aids to the reader or teacher in making the book vital. It is heartily and happily recommended to all Sunday school workers who deal with children.  
W.F.

**QUEEN OF THE DARK CHAMBER**, by Christiana Tsai. Moody Press, Chicago. 160 pages, \$2.50.

No one can write of the old China, the China before Communism, with greater insight and sympathy than the author, whose father was vice-governor of Kiangsu Province under the Manchus. She knew Chinese life at its best.

But that best was not good enough. What it lacked she found in Christ and became a radiant Christian. The book is really her autobiography, telling of her life in China, her conversion, her valuable service for Christ, and then her great affliction, for Miss Tsai has been bedridden for more than a score of years.

The author has given us more than an autobiography, more than a book about China as seen by a Chinese; it is also a work that breathes a deep devotional spirit. It should bring new courage, uplift, and inspiration to all who read it.  
H.R.C.

**BEYOND ROMANCE**, by Florence Lehigh. Christopher Publishing House, Boston. 134 pages, \$2.50.

The author first went to India to teach tailoring in a mission school. While there she felt burdened for the evangelism of the Mohammedans. A young mission building engineer shared her vision. After marriage they decided to return to India as independent missionaries.

This book is the story of their struggles to establish a work in the valley of Poonch, in the Himalayas. It was a hard field, and the story is a good illustration of what awaits those who are called to work with Moslems. We cannot help questioning the advisability of undertaking such work independently, but at the same time we admire the devotion and the spirit of the missionaries.

The story is well told. It was first published twelve years ago, and this is a revised edition.  
H.R.C.

**FUNDAMENTAL PROTESTANT DOCTRINES**, by R. Laird Harris. Bible Presbyterian Press, Wilmington, Del. 50 cents a set, 10 cents a single copy.

Under the above title we have a set of five pamphlets dealing with the following subjects: *Our Bible and How We Got It*, *First Century Christianity*, *The Holy Catholic Church*, *Liberty and Life*, and *Heaven for the Asking*.

As might be expected from a professor at Faith Theological Seminary, these pamphlets are at once uncompromisingly orthodox and of impeccable scholarship. While largely polemic in content, they are written in an irenic spirit that should merit for them careful consideration even

by those who hold diametrically opposite views. In the main, the author's arguments are directed against the stronghold of Roman Catholic error. However, he does not weaken his case, as some Protestant apologists are prone to do, by refusing to recognize the points of doctrine, such as the deity of Christ and the atonement, held in common by Romanists and evangelical Protestants.

A mastery of the contents of these little booklets will stand the Christian worker in good stead in dealing with Catholics. We commend them unreservedly. C.N.B.

**THE CATHOLICITY OF PROTESTANTISM**, edited by R. Newton Flew and Rupert E. Davies. Muhlenberg Press, Philadelphia. 159 pages, \$1.75.

A more provocative and paradoxical title for the collection of essays within the covers of this volume could hardly have been selected.

As stated on the jacket, this book is "a summary of evangelical Christian theology by thirteen leading Free Church theologians, written at the request of the Archbishop of Canterbury" in the interest of a better understanding of ground held in common by Catholic Anglicans, Evangelical Anglicans and Free Churchmen.

In the first two chapters there is strong emphasis upon Protestantism being a positive affirmation of the cardinal doctrines constituting the true Catholic faith.

The remaining six chapters deal with views held by Reformed and Lutheran churches, for the most part, on such subjects as the fall of man, the relation between justification and sanctification, the fountain of authority in matters of faith and practice, and the church and its sacraments.

Many readers will probably find most profit in chapter 5 with its basic stress upon justification as a being made right in state, and sanctification as a being made right in life. A clear understanding of the connection between these two doctrines should serve to block the deceptive bypaths of antinomianism on the one hand and of sinless perfection on the other. C.N.B.

**AGAINST THE STREAM**, by Karl Barth. Philosophical Library, New York, 253 pages, \$3.75.

As indicated in the subtitle *Shorter Post-War Writings, 1946-52*, this volume consists of miscellaneous messages from the pen of Karl Barth during the years that have followed the Second World War. The preponderance of interest in the few papers is on political questions within the framework of Christianity. Whatever may be said by way of adverse criticism of his thought—and theologically neo-orthodoxy is very vulnerable, particularly in its view that the Bible contains but is not itself the Word of God—it must be admitted that Barth is courageous in the expression of his convictions. The church, he holds, in the midst of political changes must adapt her methods to shifts in the contemporary tides, but must never surrender any of the basic tenets of her faith.

The high-water mark of interest in the book will be found in the controversy between Barth and Brunner with regard to the church's attitude and procedure toward Communism. Brunner criticizes Barth—and rightly so in the mind of the reviewer—for not opposing Communism vehemently as he did Nazism, since the former is a more ruthless and deadly totalitarianism than the latter. Barth replies that he does not attack Communism because it does not have the lure of Nazism for the masses of intelligent people, and because the church's neglect to meet social and economic ills left the field open for the rise of Red tides. In this rejoinder we feel that Barth's position is untenable.

For those who seek an understanding of the problem of church and state in Europe today, this volume will throw not a little light. C.N.B.

**CHRISTIANITY IN EDUCATION**, by Martin Hegland. Augsburg Publishing House, Minneapolis. 110 pages, \$1.75.

This is an appeal to integrate the Chris-



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The author has spent more than thirty-five years of his life at St. Olaf College, Northfield, Minn., in various teaching and administrative capacities. W.F.

### BOOK BRIEFS

**THE SYMBOLS OF RELIGIOUS FAITH**, by Ben Kimpel. Philosophical Library, New York. 198 pages, \$3.75. Dealing with religion in general and not with Christianity in particular, this volume makes a real contribution to the field of philosophy of religion. The author presents very satisfactorily certain basic principles lying at the very foundation of any system of thought and practice that can rightfully be regarded as a religion. A serious flaw in the book, however, is its identification of orthodox Trinitarianism with modalism.

**THE MINISTER AND THE WORD OF GOD**, by Wilbur M. Smith.

**OUR LORD'S USE OF THE OLD TESTAMENT**, by R. V. G. Tasker. Alex. R. Allenson, 81 W. Van Buren St., Chicago, distributor. 19 pages (paper), 40¢ each. These two booklets constitute the fourth and fifth lectures in the Campbell Morgan Lectureship. Both are uncompromisingly loyal to the Word of God and scholarly to the core. The first lecture is a clarion call to ministers of the gospel to fight the heresies of modernism to the last ditch, while the second undertakes to counteract the tendency in many quarters to minimize the Old Testament in favor of the New.

**THE APOSTLE PAUL**, by Olaf Moe. Augsburg Publishing House, Minneapolis. 489 pages, \$4.75. This is an exhaustive and scholarly study of the apostle Paul, but despite the author's learning and effort the reader is left without a definite and positive concept of Paul's message and doctrine.

**SOUND OF ABUNDANCE**, by Anne Hazelton. China Inland Mission, Philadelphia. 77 pages (paper), 30¢. This interesting book is a compilation of short reviews of missionary activity as reported during the past year. Twenty-five missionaries of various Far Eastern stations summarize the highlights of their experiences.

**UNDER THREE FLAGS**, by Stephen Neill. Friendship Press, New York. 186 pages, cloth, \$2.00; paper, \$1.25. Though in many ways India, Pakistan, and Ceylon are different from one another, Bishop Neill has successfully managed to deal with all three in this volume. While we do not agree with all of the author's viewpoints, we believe there is very real value in what he has written. We especially appreciate the frankness with which he deals with some of the weaknesses of the Christian movement in India.

**A TREASURY OF THE KINGDOM**, edited by E. A. Blackburn. Oxford University Press, New York. 280 pages, \$3.50. This contains 243 selections from various authors in the fields of science, philosophy, music, art, education, history and religion. These are supposed to emphasize the importance and eternal values of the Christian messages. There is some material that will stimulate Christian thinking, but the reader needs discernment to winnow the wheat from the chaff.

**RELIGION AND FREEDOM OF THOUGHT**, by Perry Miller, Robert L.



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Calhoun, Nathan M. Pusey, and Reinhold Niebuhr. Doubleday and Co., Garden City, N.Y. 64 pages (paper), \$1.00. This small volume consists of four addresses given at a conference held recently at Union Theological Seminary of New York. The contributions differ widely in their point of view. The one by Miller (professor of American Theology at Harvard) is vitriolic in its abuse of the evangelical faith and fantastically irrational in its exaltation of nature worship. That of Pusey (president of Harvard) is a relatively fair and dispassionate appraisal of the role of religion in liberal education and true freedom of the mind.

**HOW TO CONDUCT AN INSTALLATION SERVICE**, by Roberta Patterson. Zondervan Publishing House, Grand Rapids. 95 pages, \$1.00. These ideas and the actual programs provided in this book should be of great help to those who find themselves responsible for the conduct of an installation service of any kind. While the programs are designed for Christian organizations, many of them could easily be adapted to civic and service groups.

... AND PETER, by H. H. Savage. Zondervan Publishing House, Grand Rapids. 60 pages (paper), 75¢. These brief meditations have to do with the apostle Peter's experiences while in intimate fellowship with our Lord during His earthly ministry. In a very practical way the author leads the reader to appreciate Peter's humanity as representative of all of us, so that we see ourselves in impulsive, confused, conceited, careless, lovable Peter.

**BIBLE READING FOR THE FAMILY HOUR**, by Martin P. Simon. Moody Press, Chicago. 368 pages, \$3.00. There are many daily-reading books of extreme worth; this one, however, presents the subject from the family aspect. The selection for each day avoids the theological approach, which would be confusing to the child mind, by presenting scriptural material in story form so as to capture the attention of the children of the family. For each day there is a Bible passage, a sermonette, a questionaire, and a prayer.

Moody Monthly

**THE DOUGLASS SUNDAY SCHOOL LESSONS FOR 1955**, by Earl L. Douglass. The Macmillan Company, New York. 475 pages, \$2.95. A generally helpful and conservative treatment of the Sunday school lesson passages. There is a commentary on the actual Bible verses, together with "hints to teachers" about background material and spiritual application of the lesson.

**HIGLEY'S SUNDAY SCHOOL COMMENTARY—1955**. The Higley Press, Butler, Ind. 320 pages, \$2.00. The twenty-second annual volume of a well-known lesson commentary. In addition to a good exposition of the printed Scripture text by Loyal R. Ringenberg, there are brief discussions of various topics suggested by the lesson, object lessons, illustrations, review questions, etc.

**EVANGELICAL SUNDAY SCHOOL LESSON COMMENTARY—1955**. The Higley Press, Butler, Ind. 320 pages, \$2.00. The third annual volume of a good teacher's commentary on the Evangelical Sunday School lessons, which for 1955 include 15 studies from the Gospel of Luke; 34 from the lives of Samuel, Saul and David; 12 concerning Paul's missionary journeys; plus the Christmas lesson. Helpful expositions are given by Loyal Ringenberg, John Witmer, and Weldon Klopfenstein. Also included are topical helps, illustrations, "departmental applications" and other features.

**BROADMAN COMMENTS—INTERNATIONAL SUNDAY SCHOOL LESSONS—1955**, by E. F. Haight. Broadman Press, Nashville. 409 pages, \$2.50. A new author writes the present volume. He is president of Anderson College, Anderson, S. C., and a former professor at the New Orleans Baptist Bible Institute. There is a good, brief commentary on the Sunday school lesson passages and helpful applications in "The Lesson in Life." The writer is conservative in his approach.

**ABINGDON PARTY PARADE**, by Bernice Hogan. Abingdon-Cokesbury Press, Nashville. 158 pages, \$1.95. Completely planned parties for teen-agers. One is suggested for each month of the year, and others for various special occasions, such as Valentine's Day, Fourth of July, etc.

**ENCYCLOPAEDIA OF GAMES—FOR THE ENTIRE FAMILY**, by Doris Anderson. Zondervan Publishing House, Grand Rapids. 251 pages, \$2.95. Described in this volume are 686 games, some suitable for indoors, some for outdoors. Some are for children, some for young people, others for adults. Games are such as would not be out of place for Christians to play.

## Finding Time for God's Best

[Continued from page 22]

found, as so many of us have, that even though you have read a chapter of the Bible, before many hours have passed you find it difficult to remember what you read. You may be so rushed that you don't even try to remember!

Try this: After your reading, look for a hymn that sums up the thought of the passage. I have found real inspiration from Inter-Varsity Christian Fellowship's *Hymns*. During the day, repeat often, or sing over and over, the hymn you chose, thinking of the words as you sing. This is not only a boost to your morale (as you sing, you will find your spirits rising, even if you have a voice you wouldn't want anyone else to hear!), but a real help in meditation on the Lord. William MacDonald has said that

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a moment spent thinking of Christ is a moment without thought of sin. The more you praise the Lord in song or thought, the more you will be able to defeat Satan, who would like to put all sorts of other thoughts in your mind.

4. Have you ever tried memorizing Scripture? Print a verse that you would like to learn on a card you can pin up on the wall above your kitchen sink. Then, as you prepare the vegetables or wash the dishes, glance from time to time at the card, and repeat the verse until you have it. And don't forget to review!

Is the fact that we are busy housewives any excuse for unspiritual living? We really know that it isn't. In these, and other ways which the Holy Spirit may suggest to you, you will be able to make use of each precious minute in feeding your spirit, bringing joy to the Lord, and defeating the enemy, as well as in completing your necessary duties.

Your prayer: "O that I might have my request; and that God would grant me the thing that I long for!" (Job 6:8).

God's promise: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Ps. 37:4). END

### Two More Years for Indo-China?

[Continued from page 15]

stand with us in faith that God not only will keep these new doors open, but will send us pioneer missionaries to establish His name in a score of languages and dialects.

During the past year evangelistic centers have been established in two new tribal areas, with native preachers in charge. Together these areas comprise five hundred villages, where three languages are spoken. A young Vietnamese missionary to the Mnong people has translated the Gospel of Mark and a hymnbook, and is already preaching in the Mnong language.

† Who are these primitive folk? I have just returned from one of my regular trips to this new field, having with me two Mnong preachers trained in our Bible school. They come from an area which has a dialect similar to that of tribes recently contacted.

We stopped at a Stiang village by the side of the road. It was so filthy that the two preachers said they were nauseated. We sloshed through green slime and mud, which reached into the very houses themselves. Pigs were underfeet, cows were standing by the doorways. Inside, the places where people live were unswept, dilapidated and wretched.

The people were practically naked, the women wearing only a tiny loin cloth. There is no doubt that 100 per cent of the people had intestinal parasites, and that malaria had enlarged the spleens of every child in the village. Human beings were living under conditions far worse than animals!

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These are just two of the recent steps of faith through which the work of AAJS is being expanded to reach more Jews for Christ.

These added responsibilities call for increased devotion and sacrifice on the part of Christian friends. May we count on your prayerful interest?

Write for more information on our ministry to Jews.

Rev. A. B. Machlin, Executive Director

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A few weeks ago six people in a Mnong Bunor village died of some disease. The people looked about to see, not what, but who had caused the deaths. A nearby village had moved into the neighborhood recently and the sorcerer laid the blame on these people. Accordingly the new village was raided and eleven men and women were brought back-chained by the neck.

Then followed the ordeal by molten lead. This was poured on the palms of the hands of each person. Each one's hands were burned, indicating that each had the evil eye, and had cast a spell on the six dead people.

Two of the prisoners were tied to the sacrifice poles in front of the chief's house. They were slain and their bodies cut into pieces and distributed along the trails leading to the village and to their fields.

From a hundred miles away, the French administrator rushed to the scene with six armed native police. He heard the sacrifice gongs, the drunken cries, and arrived just in time to save the other nine. Two were tied to the posts, first having been made drunk. In a matter of minutes their blood would have been offered to the evil spirits to ward off further sickness and death.

After their release, it took the administrator five days to convince these prisoners that they did not have the evil eye, and that they had not "eaten the liver of the six dead people." Autosuggestion, fear, belief in the ordeal by molten lead had thoroughly convinced them that they were to blame.

These are the kind of people we are reaching with the gospel. In the new areas to the north, the people bathe but once a year, after first making a sacrifice to the evil spirits. When calamity comes, they often burn their villages to the ground and live like animals in the trees.

Such people are not easy to convert. It takes a long time to gain their confidence, to learn their languages, to preach the simple gospel message over and over again.

We are not offering you an easy job. To those who will take up the burden by prayer, there is an intense spiritual battle to be fought and won. To those who will leave home and trudge these blood-sucker ridden trails, there is some hardship and often grief. But when I see the young French administrator driving his jeep 40,000 miles during the past fourteen months, taking justice and civilization to these people, I cannot see why we missionaries cannot take the gospel too.

We can take the gospel to these people if you will trust God with us to keep the doors open, not just for two years, but until He sees fit to say, "Enough! I am satisfied that every tribe has heard the name of My Son, the Lord Jesus Christ."

END

January, 1955

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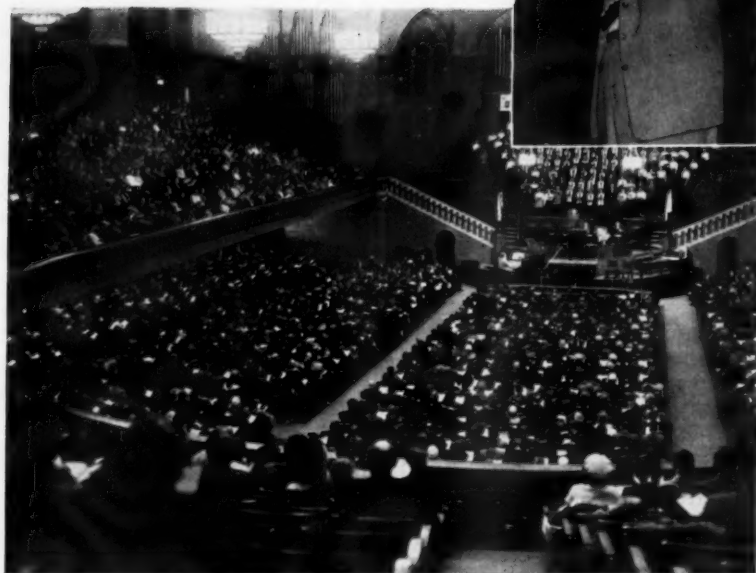
# Institute and Alumni

## Dedication of New Auditorium to Highlight Founder's Week

For the first time since the old Moody Church on the corner of Chicago Avenue and LaSalle was demolished in 1937, an auditorium at Moody Bible Institute adequate to accommodate peak morning and afternoon Founder's Week session crowds will be available this year. Workers are speeding the completion of the new 2200-seat Torrey-Gray Auditorium for the forty-ninth annual Founder's Week Conference, which will convene, the Lord willing, January 31-February 6.

Twenty speakers and many musicians of national and international repute will participate to again make this week the traditional time of rich spiritual blessing. Al Smith, song leader, soloist and former Alumni Association president, returns as song leader, and will be ably assisted by George Edstrom and Anton Marco.

Three special days are planned as features of the week: Alumni Day, Tuesday, February 1; Missionary Day,



Approach of Founder's Week 1955 brings to mind past blessings received in Moody Memorial Church, where evening sessions will again be held. Al Smith (inset) returns as song leader.

Thursday, February 3; and D. L. Moody Day, Saturday, February 5. New at the conference this year will be workshop sessions with how-to-do-it discussions on audio visual aids, gospel broadcasting, music in the church, and arts and crafts in Christian education. These groups will meet at 4:15 on Monday, Tuesday, Wednesday and Friday afternoons.

On Alumni Day a dedication service for Torrey-Gray Auditorium will be held at 10:30, at which Dr. William Culbertson will bring the dedicatory message. A section in the balcony will

be reserved for former students for this session, as an overflow crowd is expected.

The annual meeting of the Alumni Association will be held in the Institute dining room following the alumni banquet at 1:15. Former students on the Alumni Day program include Dr. Robert Munger '33, of Berkeley, Calif.; Dr. Harold Burkholder '38, of Grace Bible Institute, Omaha, Neb.; Dr. William Kuhnle '35, national Alumni president, from Milwaukee, Wis.; and Evangelist Eddie Martin '42, of Lancaster, Pa.

All the thrills of meeting old friends

### SPEAKERS • 1955 FOUNDER'S WEEK CONFERENCE

Burkholder



Coder



Criswell



Culbertson



English



Fuller



Hargett



Harlow



Kuhnle



Laurie



Moody Monthly

### ATTENTION ALUMNI

The Alumni Office is issuing tickets to alumni for a reserved section in the balcony for the dedication service of Torrey-Gray Auditorium and for the alumni banquet and annual meeting. Send requests to Alumni Office, Moody Bible Institute, 820 N. LaSalle St., Chicago 10, Ill.

The dedication of the new Torrey-Gray Auditorium will be of interest to many friends of the Institute as well as to all former students. Seats in the reserved section will be held open for holders of tickets until 9:45.

Reservations and tickets will be necessary for the banquet and annual meeting of the Alumni Association held in the Institute dining room at 1:15 on Tuesday, February 1. Banquet tickets are \$1.75 each.

## 1955 FOUNDER'S WEEK SCHEDULE

| TIME                     | MONDAY<br>January 31   | TUESDAY<br>February 1<br>Alumni Day   | WEDNESDAY<br>February 2  | THURSDAY<br>February 3<br>Missionary Day | FRIDAY<br>February 4  | SATURDAY<br>February 5<br>D. L. Moody Day              | SUNDAY<br>February 6 |
|--------------------------|--|---|--|--|---|--|----------------------|
| <b>M O R N I N G</b>     |  |   |  |  |   |  |                      |
| 8:30                     |  | Prayer Session<br>Culbertson  | Prayer Session<br>Mostert  | Prayer Session<br>Nelson                 | Prayer Session<br>Taylor  | Prayer Session<br>Parson                               |                      |
| 9:00                     |  | English*  | English*   | Bedpath*                                 | Bedpath*  | Bedpath*   |                      |
| 9:45                     | 10:00<br>Prayer Session<br>Wicksworth                                | Munger*   | Munger*  | Munger*                                  | Munger*   | Munger*  |                      |
| 10:30                    | Culbertson*  | Dedication of<br>Torrey-Gray<br>Auditorium*                                   | McGee*   | Sanders*                                 | Rees*   | Criswell*  |                      |
| <b>A F T E R N O O N</b> |  |   |  |  |   |  |                      |
| 1:00                     | Institute<br>Tours†  | Institute<br>Tours†<br>1:15 Alumni<br>Banquet                                 | Institute<br>Tours†  | 12:30 P.M.<br>Institute<br>Tours†        | Institute<br>Tours†   | Institute<br>Tours†                                    | 3:00 P.M.*           |
| 2:00                     | Prayer Session<br>Hardland   | Prayer Session<br>Unkefer   | Prayer Session<br>Shaw   | Missionary<br>Symposium                  | Prayer Session<br>Stone   | Prayer Session<br>Robinson                             | Hymn-<br>spiration   |
| 2:30                     | Harlow*  | Burkholder*   | Newell*  |  | Macaulay*   | Special<br>D. L. Moody<br>Program*<br>Moody<br>Chorale | Anton<br>Marco       |
| 3:15                     | Coder*   | Kuhnle*   | Laurin*  |  | Laurin*   | Laurin*  |                      |
| 4:15                     | Film: The<br>Prior Claim†<br><br>Audio-Visual<br>Workshop†<br>Parson | Film: To<br>Every<br>Creature†<br><br>Arts and Crafts<br>Workshop†<br>Regland | Film: The<br>Stones Cry Out†<br><br>Gospel<br>Broadcasting<br>Workshop†<br>Parsons | 5:00 P.M.<br>Alumni<br>Buffer Supper     | Film: fiery<br>Furnace and<br>Naaman the<br>Leprous†<br>"Music in<br>Christian<br>Service"<br>Workshop†<br>Husted | Film: Hidden<br>Treasures†                             | Bernard<br>Ramm      |
| <b>E V E N I N G</b>     |  |   |  |  |   |  |                      |
| 7:30                     | McGee  | Martin  | Fuller   | Rees                                     | Criswell  | "Sermons<br>from Science"<br>Hargett                   |                      |

and returned missionaries will again be experienced on Missionary Day. After the two Bible study periods, at 9:00 and 9:45, the recently elected general director of the China Inland Mission Overseas Missionary Fellowship, J. Oswald Sanders, of New Zealand, will bring the message at the 10:30 session.

Immediately following the great missionary symposium in the afternoon, at Moody Memorial Church, all alumni and friends are once again invited to the buffet supper in Sankey Auditorium of Moody Church, arrangements for which have been made by Dr. William Lee Spratt, president of the Chicago Alumni Fellowship. The missionary challenge at the 7:30 hour will be brought by Dr. Paul S. Rees, of Minneapolis.

In commemoration of D. L. Moody's birthday, February 5, this will be known as D. L. Moody Day. At the 10:30 hour Dr. W. A. Criswell, of the First Baptist

Church of Dallas, will speak. At 2:30, Don Hustad with the Moody Chorale and orchestra will present a program of music and narration especially prepared in observance of Mr. Moody's birthday. In the evening, at Moody Memorial Church, Keith Hargett will give a "Sermons from Science" message, using his electronic equipment to illustrate the truths of God's Word.

"Come to Founder's Week," Dr. Culbertson invites, "and be filled for the eventful days ahead."

### Founder's Week Speakers

Dr. H. D. Burkholder, president, Grace Bible Institute, Omaha, Neb.

Dr. S. Maxwell Coder, dean of education, MBI.

Dr. W. A. Criswell, pastor, First Baptist Church, Dallas, Tex.

Dr. William Culbertson, president, MBI

Dr. E. Schuyler English, Bible teacher

and writer, editor *Our Hope*, Philadelphia, Pa.

Dr. Charles E. Fuller, director, Gospel Broadcasting Association; president, Evangelistic Foundation, Los Angeles, Calif.

Keith Hargett, scientist - evangelist, Moody Institute of Science, West Los Angeles, Calif.

R. Edward Harlow, principal, Emmaus Bible School, Oak Park, Ill.

Dr. William E. Kuhnle, pastor, Garfield Avenue Baptist Church, Milwaukee, Wis.

Dr. David Laurie, Scottish evangelist and pastor, former director of Carrubber's Close Mission, Edinburgh.

Dr. Roy Laurin, pastor, Eagle Rock Baptist Church, Los Angeles, Calif.

Dr. J. C. Macaulay, faculty, MBI.

Eddie Martin, evangelist, Lancaster, Pa.

Dr. J. Vernon McGee, pastor, Church of the Open Door, Los Angeles, Calif.

Laurin



Macaulay



Martin



McGee



Munger



Newell



Ramm



Redpath



Sanders



Friends of the Institute are asked to pray especially for the speakers pictured here (and for Dr. Paul S. Rees whose photograph was not available at publication time) that each one may be greatly used of God during Founder's Week. Pray also for prepared hearts to receive the ministry of the conference.



Dr. Robert B. Munger, pastor, First Presbyterian Church, Berkeley, Calif.  
Philip R. Newell, dean of student affairs, MBI.

Dr. Bernard Ramm, director of graduate studies in religion, Baylor University, Waco, Tex.

Alan Redpath, pastor, Moody Church, Chicago, Ill.

Dr. Paul S. Rees, pastor, First Covenant Church, Minneapolis, Minn.

J. Oswald Sanders, general director, China Inland Mission Overseas Missionary Fellowship, Auckland, N.Z.

## Seattle Station to Broadcast WMBI Programs

Moody Bible Institute is broadcasting several of its fine WMBI programs in Seattle, Wash., over the new Christian-sponsored radio station KGDN. The station was dedicated November 15 with C. B. Nordland, manager of the Institute's Publications and Radio Division, bringing the opening message in the inaugural broadcast.

The new station operates on a wave length of 630 kilocycles with a power of 1,000 watts and reaches throughout the Seattle area. Programs Monday through Friday include messages from Dr. Culbertson and members of the Institute faculty at 8:30 A.M.; "Familiar Hymns" at 11:30; the serial "Stories of Great Christians" at 12:15, and different programs for each day at 12:30. During the afternoon two broadcasts are scheduled, one consisting of vocal and instrumental music at 3:30, and the other an exposition of the Word known as "Verse by Verse" heard at 3:45.

On Saturday morning from 11 to 12, three programs are designed to appeal to boys and girls. Aunt Theresa is heard on "KYB Club," and "Story Time" and "Sailor Sam" are also featured. "Marxism and the Bible" is heard at 2 P.M. on Sunday.

It is the prayer of the Institute that Christians will be built up in the faith and many precious souls won for the Lord through this extension of the ministry of WMBI, which for the past twenty-seven years has ministered to the eleven million souls in the Chicago area from sunrise to sunset.

## Your Psychological Needs

[Continued from page 20]

Another sure way of making a person feel he doesn't belong, is to fail to recognize his contributions and accomplishments. When one's efforts are ignored or unnoticed, he understands that people are not interested and that they don't care.

These are practical, everyday concerns, but not one of us can afford to overlook them! However, when we have become aware of this need and have learned to help satisfy it in the lives of those about us, we have only done so on a human level. While the fulfillment of these needs on a human level is

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of great importance, their fulfillment on a supernatural level is exceedingly more important!

In the Bible, God's inspired Word, we learn that man in his natural condition does not belong to God. Man in spite of all his potential is separated from God because of man's sin and God's holiness. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2). "For all have sinned, and come short of the glory of God" (Rom. 3:23).

Separated from God! No tragedy could be so great as failing to belong to God, being separated from our Maker, blind to His love during a lifetime on earth, and apart from Him for a tormenting eternity after death.

And yet in love God has provided a way for us to belong to Him. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him

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should not perish, but have everlasting life" (John 3:16).

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This was impressed upon me by an experience during World War II. As a naval officer I was sent to a foreign

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country which had the reputation of being uninteresting and lonely. I learned that shortly before I arrived a ship had left for the States with military personnel whose impaired mental health was attributed largely to the fact that these men could not adjust to that particular country. It was the basic need of belonging that had apparently been unmet in the lives of these men sent home mentally ill. In this foreign country I soon became acquainted with two native Christian businessmen, Gideons, who introduced me to many other Christians. I had wonderful fellowship as I attended church, visited in their homes, and had times of spiritual devotion together. Our bonds of fellowship in Christ became so strong that when my tour of duty in that country ended, I was reluctant to leave so many warm-hearted, consecrated Christian friends who had made me feel as if I were one of them. What a contrast to those who had been shipped home for treatment and observation!

Recognition is due the professional psychologist and psychiatrist for identifying our basic psychological needs, the fulfillment of which is essential to good health and happiness. But to God belongs praise for meeting our psychological needs through salvation and through dynamic Christian living! It is interesting to know that although men have identified our psychological needs, God, who created man, knows his needs and provides for their fulfillment in ways that are far superior to those of man.

END

Prayer, in whatever form it may be expressed, must always have a purpose to be real and genuine. The purpose of the prayer efforts of Epaphras for the Christians at Colosse is characteristic of true prayer: "That ye may stand perfect and complete in all the will of God" (Col. 4:12). Our whole life in its every area of relationship and expression is to be related to the delightful will of God. Therein lies our peace of mind, our strength of life, and our direction of activities.—Malcolm R. Cronk

## Answers to "A Bible Test for the New Year," page 14

- Part I: 1, Ur; 2, the house of Potiphar; 3, concealed his recognition of them; 4, Mount Sinai; 5, Joshua; 6, Saul; 7, in a cave; 8, Psalm 51; 9, our Lord's suffering and death for us; 10, Caesar Augustus; 11, changed water into wine; 12, a Samaritan woman; 13, at the death of Stephen; 14, a devout Roman; 15, the Lord Jesus; 16, Christ's plan for Christian witnessing.
- Part II: 17, (c); 18, (a); 19, (a); 20, (c); 21, (b); 22, (b).
- Part III: 23, true; 24, false; 25, true; 26, false.
- Part IV: 27, Psalms; 28, II John; 29, 400; 30, Son of God.

Moody Monthly



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# YOUTH

*Supplement*



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## TEENS in Type



Joyce Ann Bretz, 18, is a vivacious red-head, full of life and energy and overflowing with good ideas about life, homemaking and church work. After finishing high school in Salem, Ore., she enrolled in college in southern California where she is active in sports, sings in the a cappella choir and maintains a live Christian testimony on the campus.

## Time in My Hands

By Joyce Ann Bretz

**S**ITTING before the comforting warmth of the fireplace on a quiet winter evening, I watch the sand slowly passing through the hourglass on the mantle, and try to conceive in some small way the reality of time. How strange it seems that once it has passed through one's hands not one moment of it can be relived. And as I think of time, I am reminded of Omar Khayyam when he wrote:

*The moving finger writes;  
And having writ, moves on;  
Nor all your piety or wit shall  
Lure it back to cancel half a line,  
Nor all your tears wash out one word of it.*

How important, then, to live a life without regrets. When I asked a lady what time meant to her, she replied, "It is something we spend the easiest and regret the most." How true that is of so many people, but it need not be so.

In Ecclesiastes 3:1 we read, "To everything there is a season, and a time to every purpose under the heaven." If we learn to use our time wisely, we will not have those regrets.

Then as these thoughts are being weighed in my mind, I relax more fully and view the inspiring flames. I become convinced that time, intangible as it is, is like a human being. Time may uplift or discourage. It has many moods. Some feel that it drags its heels behind the cart of life, others that it flies on the wings of Mercury. To a child who is waiting for Christmas, a month seems like a year, but to those who are growing older and the bird of time has only a small way to flutter, it passes with breathless speed.

✦ TIME is a bridge between sorrow and joy, a great healer of ills. As the sorrow which we bear purges us, it only serves to make our hearts and minds more perfect temples for that greater joy which lies ahead. Yes, time is real, but it is like snow upon the desert's dusty face; here for a moment, but soon gone forever.

Now as I gaze once again at each tiny grain of sand passing through the hour glass, I realize time is fleeing by. How short the span between birth and death! "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (Jas. 4:14).

As I close my eyes to meditate, the words of the psalmist come before me, "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12). And as I realize my own helplessness in dealing with time, what more can I ask but "let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Ps. 90:17).

END

# YOUR BEST FRIENDS Won't Tell You

Christian teen-agers are different. Even their problems are different—those little everyday problems of what to wear, how to say “no” to a date, when to hold the door open. A life that’s centered around a church and not the social life of the world is bound to present questions that aren’t answered in the usual advice-to-teen-agers’ columns or even by digging into Emily Post’s latest. This series attempts to answer those questions for you—in a practical, realistic sort of way.

**S**o you have a date to go to church. You’ve been puzzling over how you should act? You’ve an uneasy feeling it isn’t quite like tagging down to Mike’s for cokes, but you don’t know exactly what’s different?

A date for church does present problems. Both spiritual and social. The spiritual you have to settle with yourself. You come to church to worship, to study God’s Word; a date for church shouldn’t change that. If it does, if it distracts, then be honest with yourself, socialize on weekdays—you still have six days left.

Walking down a church aisle with your date, you should be worshipful, and serious, exactly as you are when you slip into the family pew Sunday mornings. And if you obey that frame of mind, you probably won’t have any social problem at all. After all, behind the seemingly trivial rules of etiquette is common sense, and the right frame of mind!

Maybe he called you last Thursday night, Sally, and asked if you’d go to Saturday’s youth rally with him. Good. Or, Joe, maybe this date was strictly spur-of-the-moment—there you were, standing on the church steps after youth fellowship, and before you knew it, you had asked Sally to sit with you in church. So you have the date—how should you act?

First, a word of caution about last-minute, church-step dates. They can be embarrassing—to the girl you ask, to the ones you don’t. Maybe her parents have said a flat no to sitting with a boy (even in the most conspicuous front row). You put her on the spot if you invite her in front of a crowd. So call her (even that afternoon), maybe suggest a quick soda afterward, or promise to see her home, if distance makes it practical. If she has to, she can say no and explain why. Asking by phone doesn’t commit you to any long-term arrangements. And, after all, you don’t catch many high school big-men asking their dates at the gate of the basketball game—or the girls accepting!

It’s up to Sally to set the tone of this date—to know a lot of small, but very important, things. For instance, she waits at the door of the church until an usher catches her eye. The boy waits beside her. Neither of you go scrambling after your own seats. When the usher beckons, or starts down the aisle, she follows him at a short distance. The boy

follows her. As simple as that. But don’t give the usher the slip by disappearing into a pew half way down the aisle. You humiliate a hard-working usher this way, and you may snap somebody’s worship mood by giving him something to snicker at.

If there isn’t an usher, then Joe takes the lead, and Sally follows him. He finds an empty pew, steps aside just as an usher would and lets Sally go in first.

Waiting for the service to begin isn’t like waiting for a basketball game or even a school play. Small talk belongs in the ice cream emporium, not here—not even in the last row of the balcony. If you usually bow your head for silent prayer, then go right ahead. But don’t comment on the other couples spotted around the audience, and save that play-by-play description of yesterday’s game. Just sit and, if you’ll forgive an old-fashioned word, meditate.

The organist concludes the prelude, the minister is on the platform, the congregation stirs—it’s time for the opening hymn. Lady, don’t grab that hymnbook, not even if there aren’t enough to go around. Let him do that, and if he’s a smart guy, he’ll check in time to make sure he has one. He finds the page, he shares the book with you. At song’s end, relinquish your hold on the book. It’s his job to find its resting place again. Union Scripture reading? The same rule holds—unless, of course, Sally carries her own Bible and prefers to read from it.

Warm in church? The lady wants to shed her wraps? If she’ll look around, she’ll discover most ladies don’t. Maybe it all started when church buildings lacked central heating, and smart ladies wore galoshes to keep their feet warm, but the custom remains. Ladies leave their coats on. If

you *must* take yours off, the gentleman helps you. The coat gets tossed back, lightly, so that it rests against the back of the pew.

Joe checks his coat in the cloakroom, before the service starts. No cloakroom? Then he folds it neatly and stows it under the seat. He doesn’t waste pew space with this inanimate object.

Sally’s wearing gloves? Sticklers for etiquette say keep them on during the service (remove them only for the offering). It’s a rare custom, and growing rarer, especially in the Midwest—but we thought you’d like to know about it.

Expect no complication at offering time because you’re with a date. Just pass the plate, the way you do if you’re sitting with parents or pals. If the plate

*(Continued on page 80)*







# VITAMIN Bible ... a Year's Supply

By Jack Daniel

For spiritual pep and power  
you need daily doses of the Bible.

**R**EMEMBER the slogan of the food fad-dists . . . something about "You are what you eat"?

Maybe the molasses and wheat germ people haven't been able to swing you over to their yogurt-flavored side of the eating question, but a lot of Christian young people could apply the slogan with considerable effect. If the slogan is true physically, it might be just as true spiritually.

Let's restate the premise in spiritual terms. Here it is: *You will amount to no more than you are able to take in of God's Word.* Makes sense, doesn't it?

But how you eat counts too. If a lot of young people I know ate their food the way they read their Bible, they would either be starving, or suffering from a monumental case of heartburn.

Here is the way many of the teen-age crowd feed on the living Word of God. One day they get all excited about reading the Bible. They go home all steamed up, to stay up a couple of hours later than usual to stuff on page after page of God's Word. Then, having taken in more than they can absorb, they drop the Bible to pick it up again only for a quick glance at a few scattered verses in tomorrow's Sunday school lesson.

If you ate your food that way, you would either die of starvation or groan with indigestion. You know that isn't the way to eat, so you take smaller amounts of food more often and more regularly.

♦ Right here I want to come out in favor of your reading all the way through your Bible in a year's time—the next twelve months to be exact. But remember, a little at a time and regularly.

Now before you take off at a fast pace into the Pentateuch, note a couple of things. To make it through all 365 days of 1955 you will need a reason, a system, and a big daily dose of determination.

First, the reason: You believe the whole Bible, don't you? All right, then you ought to read the whole Bible. Reading it all the way through will give you a chance to see how the book hangs together. You'll notice a definite theme recurring in every book. You will get the total picture of man's need, God's remedy, and you will find yourself a whole lot better prepared when the Bible-detractors start in on you and your Bible.

They may throw everything at you from Genesis to Revelation, including the question where Cain got his wife. If you've only read the New Testament and not such passages as Genesis 5:4, you won't be able to call them on Cain, much less show them how much God's Word means in your own life.

♦ Which brings us to the most important reason of all. You want to witness for Christ, win souls, make your testimony count, or however you say it. The Bible is still "quick, and powerful, and sharper than any two-edged sword," and God has promised to use His Word, not your well-memorized personal religious opinions.

You may think that some of the Bible questions people ask you are too far-fetched to matter, but if you will look at each one as an opportunity to get in a word for God, then you'll find yourself wanting to feed on the Word, and half the Bible-reading battle will be won.

But you will need a system to get you

into the Word. The American Bible Society, at 35 E. Wacker Drive, Chicago, will be happy to send you their schedule which takes you through every book in the Bible in one year.

You may be wondering how long it will take each day. My wondering led me to a problem in simple arithmetic. My Bible has 957 pages, and there are 365 days in a year, which means a little over two and a half pages per day, which isn't too much. In fact, if you read at any speed faster than a crawl that ought to take you about fifteen minutes, and no more than twenty.

♦ But that isn't the whole story either. You will get more out of your Bible through daily reading, especially out of passages which have seemed hopelessly dry. Personalize your reading. Stop for a moment of prayer before you begin to read, and ask the Author to say something to your own heart through that day's reading. Then trust Him to do it, and start looking for what God will say to you in the chapter or chapters you read.

To nail it down in your heart, write it down. You may not have time for a summation of the salient thought of every verse, but for every chapter you read you should be able to come up with a one-sentence answer to this question: "What did God say to me in what I have just read?" Actually looking for what God will say to you, and then jotting it down, will help to keep your verse-by-verse interest going.

So, dig right in with a reason and a system and the determination to have God speak to your own heart, and you may be surprised to find Him saying something important out of those interminable lists of "begats," or the numbering of tribes and mighty men, as well as from the thrilling excitement of Bible action stories, and what amounts to some of the loveliest poetry written.

The Bible was written to you. Read it through in a year, and find your God talking to you every one of the 365 days of 1955.

END

# TEEN Tip-Off

from your YS Editor

**T**HERE'S an expression that's used a lot among young people today. It's not especially new, but you fellows and girls seem to like it and that makes it popular . . . *rock along*. When those two words are used they carry the impression of a lackadaisical, relaxed attitude toward life. There's a bit of ego in the usage too. In other words, "It doesn't bother me . . . why worry—just rock along."

Now, there's nothing wrong with peaceful relaxation, and it certainly doesn't do a bit of good to worry, but, on the other hand, we can't accomplish much by just "rocking along." In fact, if we take a real good squint at the expression we'll find that not only do we not get anywhere, but we actually lose ground.

Take a rocking chair, for instance. It's hard to find one now, but your mother probably rocked you in one. As she rocked and relaxed, the chair gradually edged backward and occasionally she'd have to pull to get it back where it belonged or to keep it from touching the wall behind.

Or take a boat out in a lake. What happens when you just let it rock along? It drifts in the path of least resistance and it will end up just where outside influences want it to end up.

✦ **WHAT** am I driving at? Just this. This past year a lot of you have just been "rocking along" in your Christian lives. You probably started out a year ago with all sorts of wonderful ideas and determinations as to what you would do in '54. It was going to be the best year yet. Has it been? Can you honestly say that you have grown spiritually? Are you a stronger Christian? Do you know the Lord better? Or have you just rocked along, and now that the year is over you wake up and find that you've lost ground or taken the path of least resistance and have gone in the direction that outside influences have pushed you? Stop for a few minutes and

think it through. Be honest with yourself.

Now—if you really know that you have grown spiritually in the past year, that's great, for it means you're a happy, victorious Christian and you'll want to keep on growing. But if, down in your heart, you know that you have just rocked along—this is for you.

One of the most wonderful things about the Christian life is that no matter how far out of fellowship we get, we can instantly be right with God. Our Lord doesn't want us to follow afar off—He wants our close fellowship. If we really knew the Lord as we ought, we would never be satisfied to rock along. We'd seek out His companionship every day, just as we do those we love.

✦ **MAYBE** we got off back there because we were too absorbed with ourselves. Maybe we were trying to reform—paying too much attention to our failures. I think Paul had the right slant when he wrote in Philippians 3:10, "That I may know Him . . ."

Why not take that for your motto or resolution for '55—"That I may know Jesus Christ." Read about Paul in the first fourteen verses of Philippians 3. Paul was no slouch. Here was a fellow who had everything. He had a famous family background, he had wealth, he had education, political power, was a member of some of the leading organizations, was prominent in religious work, he was moral and admired by the community. But he discarded all of this for one single aim and purpose—that of knowing Christ!

On the next page Jack Daniel has given some practical commonsense help in regular Bible study. Dig in and as you read, look for Christ on every page. Really get to know Him and you'll never rock along again.

## What the Prophets Said . . . By W. Glyn Evans

**W**OULD you like to discover what our world will be like fifty years from now? If you would, don't listen to the "prophets" of the world, the so-called experts who predict doleful things for us. Here are some of the predictions of the past, as compiled by Caroline Bird in *This Week* magazine:

1. In 1844 Commissioner of Patents Henry L. Ellsworth said that the day would soon come when there would be nothing else left to invent. He was wrong; so wrong that in 1937 Representative Hatton W. Summers of Texas introduced a bill to prohibit further patents from being issued until industry had caught up with the inventors.

2. In 1919, government geologist David White said our nation would never be able to find enough oil to keep us going beyond 1934. He was wrong. Since he made that discouraging prediction, our nation has discovered nine times as much oil as Mr. White thought existed.

3. In 1923 Philosopher Bertrand Russell predicted that the family, as such, would cease to exist. No need to point out that the family unit is still very much with us. He was wrong.

4. In 1931 Statistician Louis Dublin predicted that our nation would reach its population peak of 155 million people by 1980, then would decline. Recent figures show that, at the present moment, we are 19 million ahead of his schedule. According to that rate of increase, his prediction was wrong.

5. In 1936 John P. Morgan told the Senate Munitions Com-

mittee that if another world war broke out, civilization would be destroyed. Despite the dreadful toll of World War II, civilization is still here. Hence the financier was wrong.

6. In 1945 Deputy Reconversion Director Robert Nathan predicted a post-war depression "that will shake the free enterprise system to its very foundations." No such depression has occurred. He was wrong.

What does the Word of God predict for the future? The Bible clearly indicates that the close of the present age will increasingly be marked by a thickening darkness in which moral values will be lost, spirituality will lose its zeal and the nations will be in extreme confusion (II Tim. 3:1-7; Luke 18:8; 21:25-27). At any time Christ may come and take away all believers to be with Himself (John 14:1-3; I Thess. 4:13-18; I Cor. 15:51). Great judgments on those remaining on earth will then follow after which the Lord Jesus will return visibly to reign upon the earth as King of kings and Lord of lords (Acts 1:11; Rev. 11:17, 18; 19:11-16). After a reign of a thousand years (the Millennium), the Lord Jesus will return the kingdom to the Father who will thereafter reign eternally as the God who is "All in All" (I Cor. 15:23-28).

This is the wonderful program God has outlined for the future. He cannot make a mistake as men can. Where is your trust: in the shaky opinions of men, or in the sure Word of God? Make the Bible not only your foundation for life, but your chart-book for eternity.

END

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## Your Best Friends Won't Tell You

(Continued from page 77)

goes down the row, drop your money in and send it along. But if it goes down, then comes back, wait until the return trip to make your offering.

You retain your worshipful mood throughout the service; the corner-of-the-eye view of Joe's crewcut—or Sally's black velvet hat—jolts your attention only momentarily. You don't sit in the last row of the balcony. You don't hold hands, either openly or subtly (the old folded arm technique never fools anybody, especially not the minister). You remember all three points of the sermon, and now the postlude rings out and the service is over.

Joe steps out into the aisle, stands aside and waits, besides the pew, for Sally. They walk down the aisle together. In informal churches, folks enjoy greetings and light chatter and hand-shaking. But don't center your conversation on each other so that you ignore old Mrs. Wainwright's outstretched hand.

When you greet the minister (like the young adults that you are) and you're out of the church proper, your date may be over—or the evening may be very young. All depends on what your heart (or your parents) dictate. If you're joining the gang for chatter till it's time for families to depart or collecting to start off for a hymnsing, please the outgoing congregation by moving to one side out of its path.

Simple answers, but if you don't know them, the questions seem twice as hard. Fretting about them can ruin a church service for you, your date—and some of the folks sitting near you. As Christian teen-agers, sure, you're different. But not so different you shouldn't know the common-sense etiquette of the uniquely special life you live. END

## Let's Face It!

By Jim Montgomery



Recently I overheard two older Christians discussing Christian fiction. One of them said that when he got old and unable to get around, he might then read fiction, but that now he was too busy in the Lord's work to read stories. As I enjoy reading fiction, I am wondering if this fellow is going off the "deep end" or was his attitude right?

**P**ROBABLY the Christian you heard did not fully understand the place or purpose of fiction. To him it was merely a form of entertainment that apparently had no value. All it did was to keep him from doing other things that he considered more worth while.

This is not necessarily true. The Bible itself is loaded with stories—many true, but many pure fiction. The power of a story is well shown in the life of David. He had sinned greatly in having Uriah the Hittite killed in battle so that he could have Uriah's wife. The Lord sent Nathan to David with a story of a rich man who stole the only lamb of a poor man to make a feast for a friend. David, not realizing the incident was only a story, became very angry and demanded that the rich man be put to death. This story made David realize his own sin in a much greater way than if Nathan had just come and scolded him.

Christ was the master storyteller. Time after time He told stories that were amazingly effective in teaching a truth or putting to silence His enemies. The force of His stories of the rich fool, the lost sheep, the wayward son, the good Samaritan was irresistible. These accomplished what no amount of talking or arguing could have done.

The stories in the Bible were effectively used to make a truth more vivid and real than if it had merely been given in textbook style. This is the real purpose of fiction—to reveal some truth in a manner that will be very pointed and not easily forgotten.

Of course, the better a story is written, the more effectively it will do this. If the story is so realistic that you feel along with the characters, you partake in some degree of the experience portrayed. And no one will deny that experience is a better teacher than any amount of reading or hearing.

In this way, good stories can often be more important in our lives than many sermons. And speaking of sermons, what preacher does not use illustrations or "short stories" to explain his points?

♦ **EVEN** non-Christian fiction can be of great value if read in the right spirit. The best books in this field will give us an important insight into the minds and problems of those who do not know Christ. This can be invaluable in understanding them and in helping us to more effectively witness to their needs and show how Christ can meet them.

The question will probably be raised by some that this could easily take the place of our Bible reading. It could! But we cannot cease from doing all things that might keep us from the Bible, for we might end up doing nothing. The well-balanced Christian will fit both into his schedule with no harm done.

Actually, it seems to me that our need is not for less fiction reading, but for more Christian writers who have a real insight into life, and who have the ability to make characters and action come to life that we might enjoy and profit from experiences in the Christian life that otherwise might not be ours.

## PASTORS . . . YOUTH DIRECTORS . . .

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**L**IKE to talk over a special problem with the YOUTH SUPPLEMENT editor? So many have written asking for help with their young people's groups that MOODY MONTHLY has arranged for the YOUTH SUPPLEMENT editor to be available for personal interviews during Moody Bible Institute's Founder's Week Conference in Chicago January 31 to February 6.

In addition to discussing any special problems you may have, the YS editor will want to know about your group. If it is doing something unusual, perhaps the story can be told in YOUTH SUPPLEMENT. Appointment may be made now by writing, or it can be arranged at the Moody MONTHLY office during Founder's Week.—The Editors



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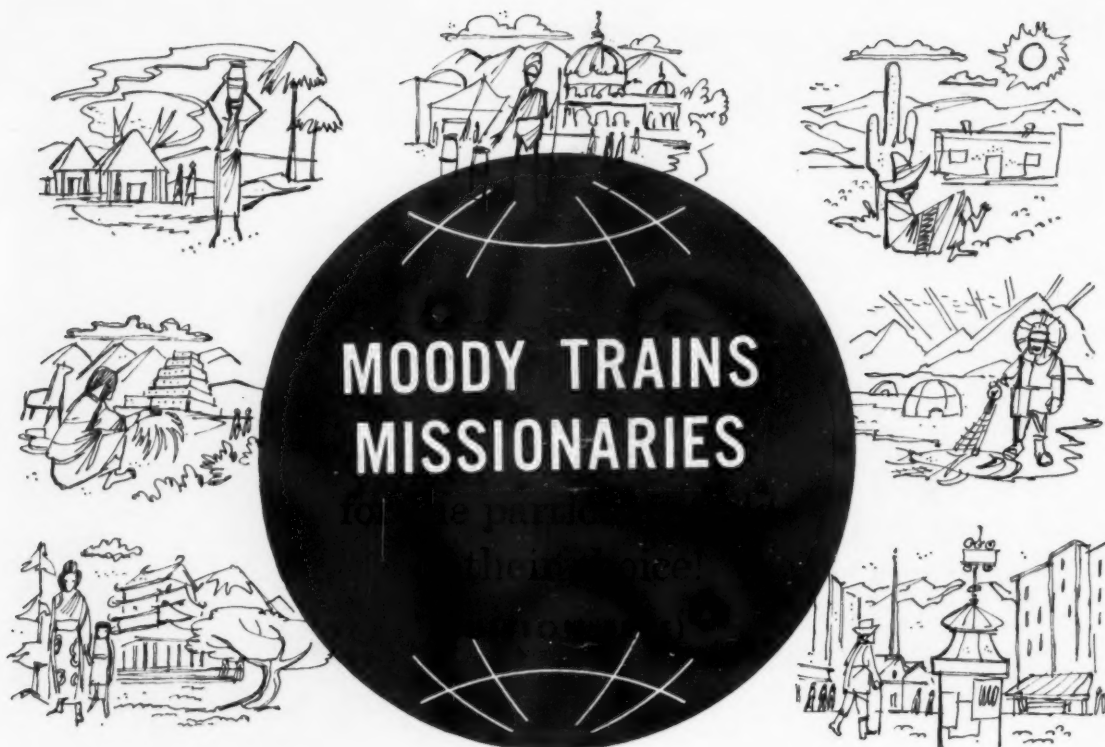
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